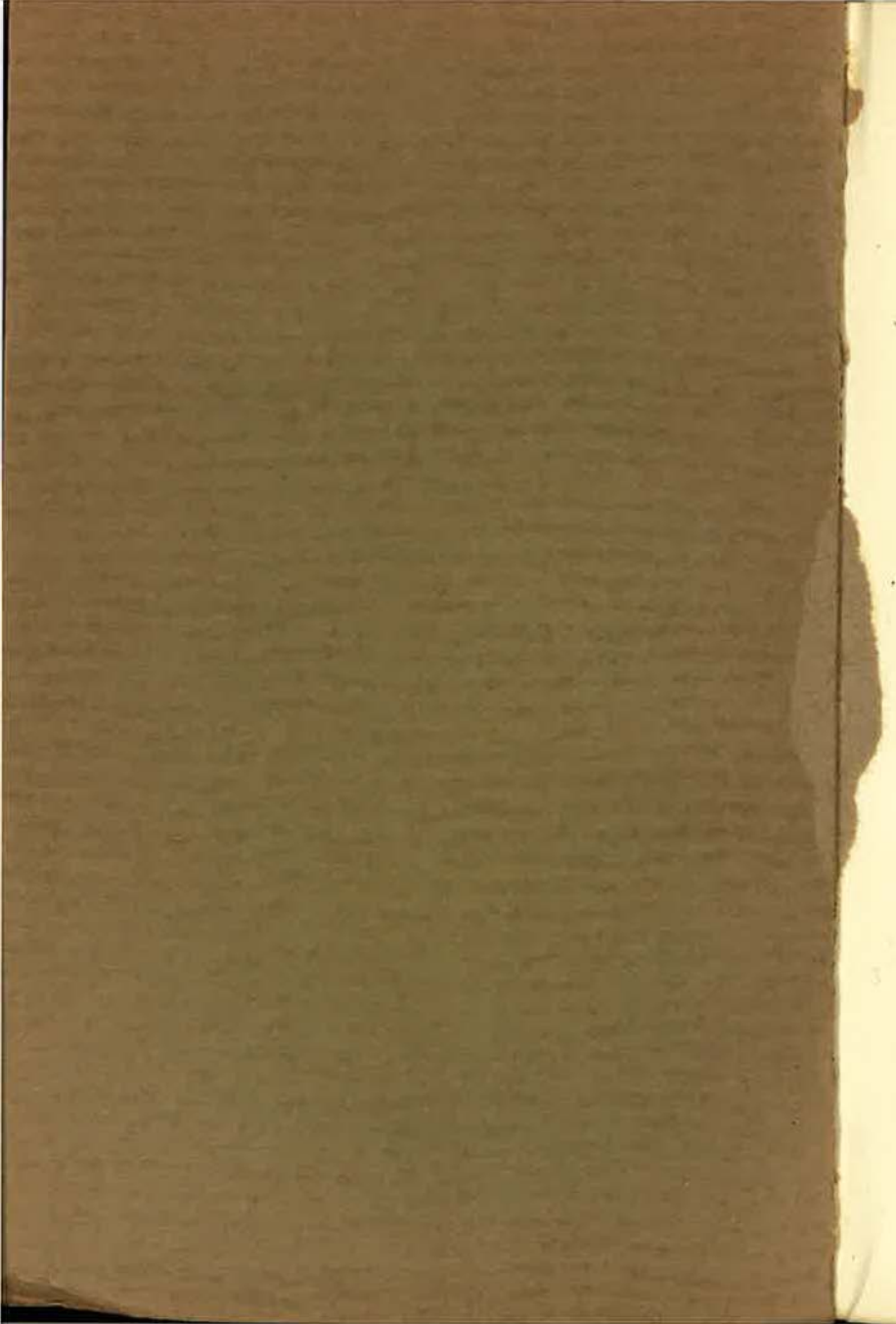


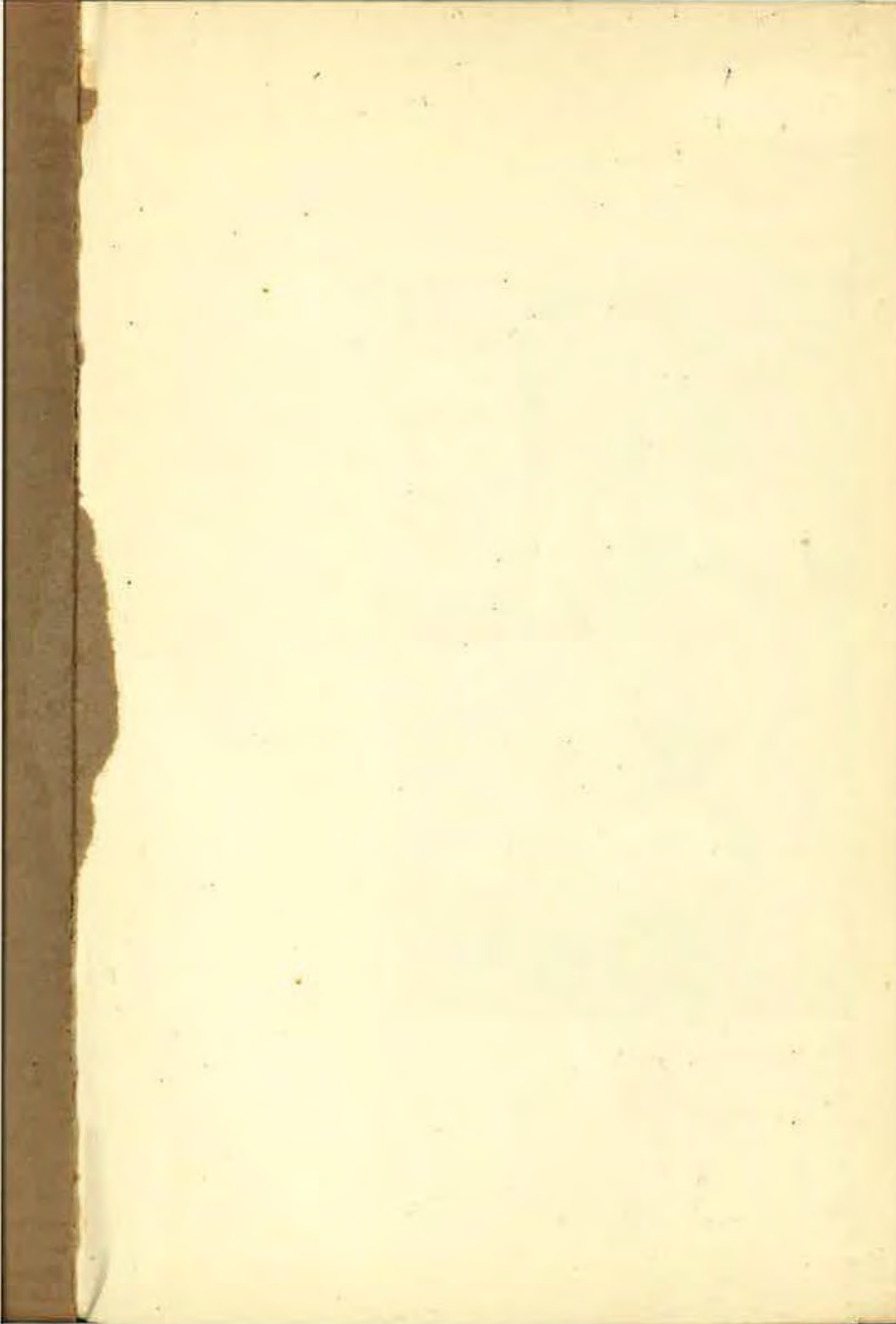
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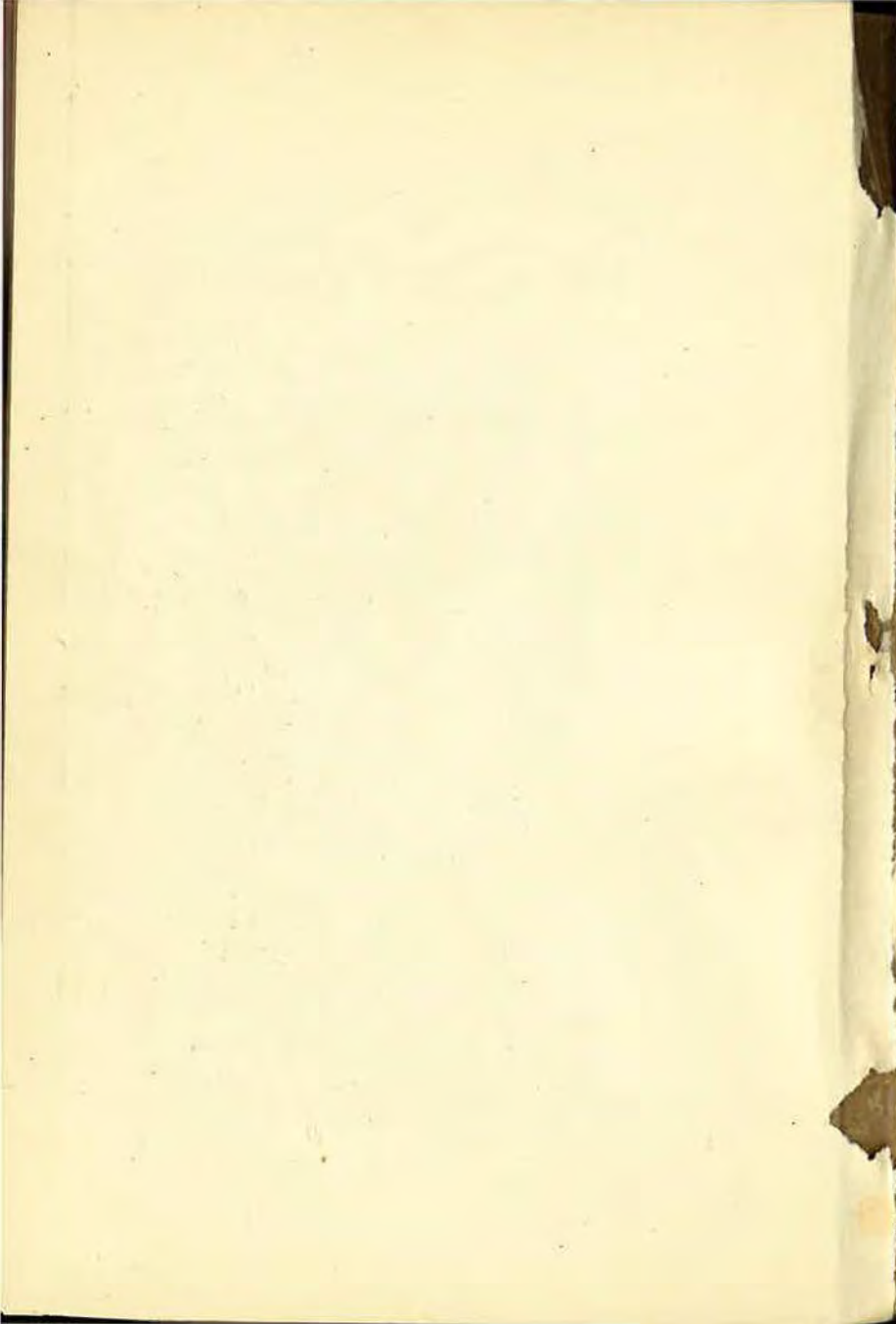
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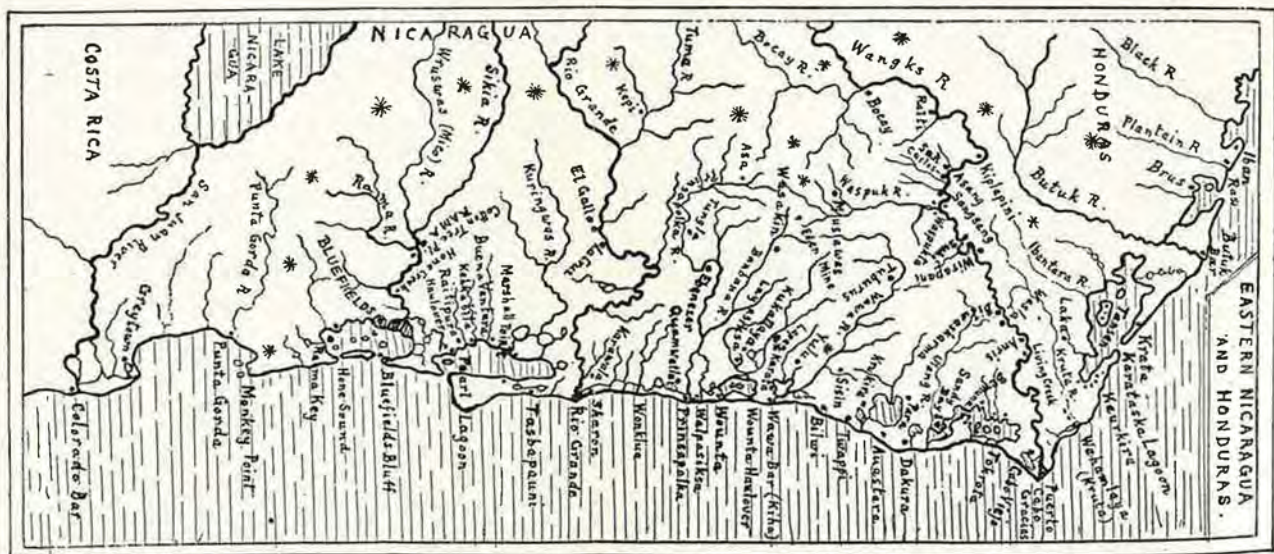
By

BISHOP KARL A. MUELLER, D.D.











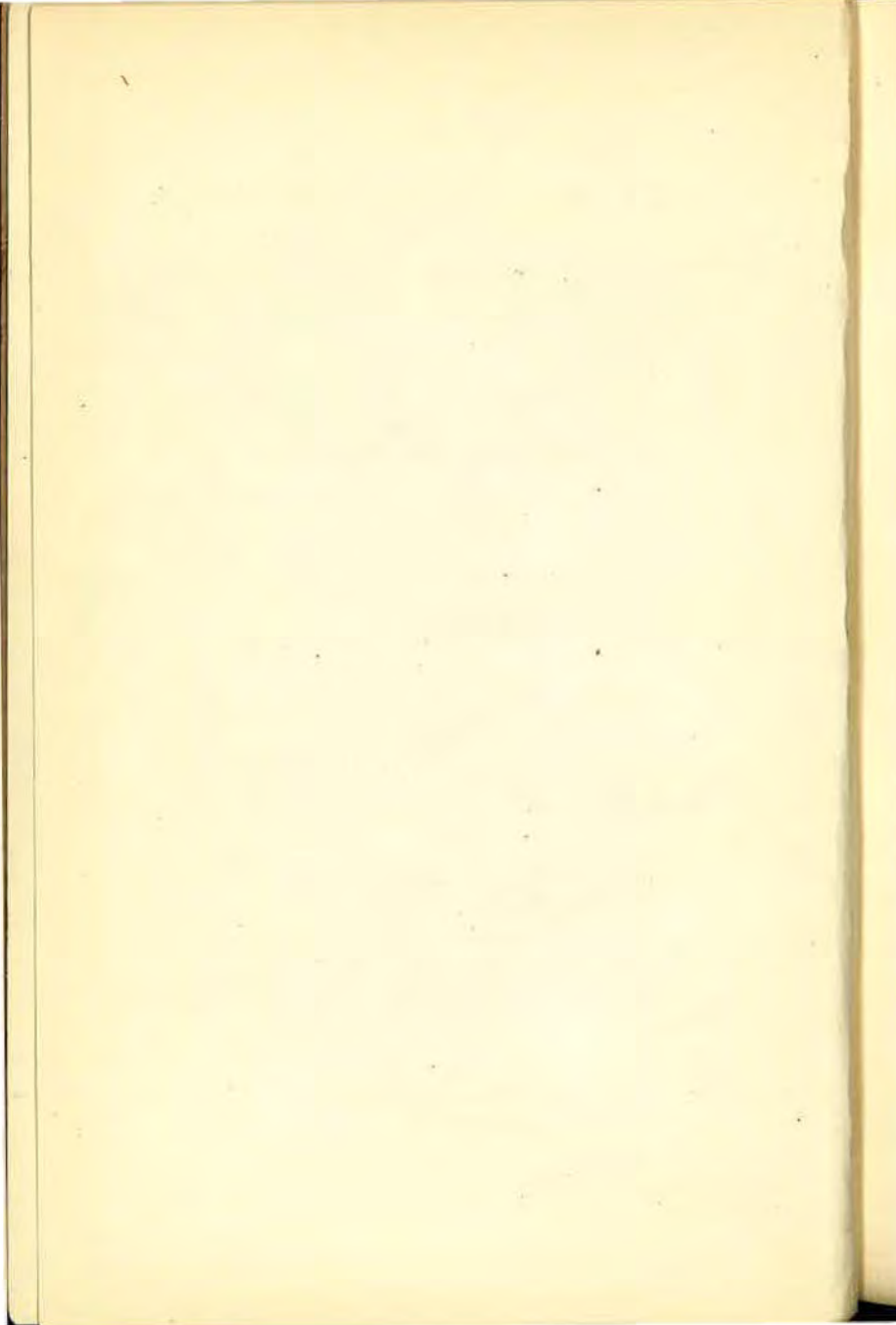
Bluefields Junior High School

Among Creoles, Miskitos and Sumos.
Eastern Nicaragua and its Moravian Missions

By
BISHOP KARL A. MUELLER, D.D

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INTRODUCTORY NOTE

Although there are various books of travel, which treat of Central America in general, and describe the western section of Nicaragua, that is, the mountain region and the great valley of the lakes and the San Juan del Norte, very little is to be found in literature about the eastern part of the country. The few books, which are available concerning eastern Nicaragua, are all of an earlier date. In preparing the following sketch, therefore, the writer has had to draw, in addition to whatever information he gathered while on an extensive visitation trip of the Moravian Mission in 1928, from the reports of the missionaries in the field, as published in the "*Missionsblatt der Brüdergemeine*," the "Periodical Accounts relating to Moravian Missions," the "Moravian Missions," "Moravian Missionary," "Moravian," "*Brüder-Botschafter*," "*Mitteilungen aus der Brüdergemeine*," etc. He also gratefully acknowledges his indebtedness to the following books: Schulze, *Abriss einer Geschichte der Brüdermission*; part five of Bruckhardt's *Mission der Brüdergemeine* in "Missionstunden;" Schulze, *Moskitoküste in Nikaragua*; Schneider, *Moskito*; Schneider, *Kaisa!*; Schneider, *Quamwatla*; *Kleine Traktate aus der Brüdermission*, etc. Much information has naturally been gathered in conversation with the workers on the field, to whom we desire to express our sincere thanks, especially to our traveling companions, Bishop Grossmann and Rev. Schramm.

As the Miskito language was not a written language when the Moravian mission began its work in Mosquitia, some change in the transliteration of names, etc., took place as the workers became more familiar with the language and penetrated deeper into its meaning. In general we have adhered to the spelling adopted by our missionaries and especially by Dr. George R. Heath in his *Grammar of the Miskito Language*, to which we are greatly indebted and to whom we likewise express our sincere thanks and appreciation.

In spelling the word Sumo rather than Sumu, as our missionaries have done, we follow Thomas Athol Joyce (*Central*

American and West Indian Archaeology) ; we also prefer the word Cay to the anglicized Key, as the designation of the small islands on the coast and in the lagoons of Central America.

While we make no claim to original discoveries, we hope that this first connected narrative in the English language of Moravian work and achievement in Nicaragua may be found helpful by our membership and church societies, and under the blessing of God may, at least in some measure, be instrumental in keeping alive the interest, which has been manifest in our congregations since the American Provinces of the Moravian Church, because of the exigencies of the World War, assumed responsibility for the work. The General Synod of the Moravian Church (1931) has now fully confirmed its new administrative status. May it prosper in the future as it has in the past to the glory of the Saviour's name and for the salvation of many souls from among the Creoles, Miskitos, Sumos, and Ramas!

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**AMONG CREOLES, MISKITOS AND SUMOS.
EASTERN NICARAGUA AND ITS MORAVIAN
MISSIONS.**

I.

Preparation In the early morning hours of May 2, 1847, a small sailing vessel crossed the bar of the Escondido River and entered the Bluefields Lagoon on the coast of Central America. The crew were people of dusky color; so were most of the small number of passengers, but among the latter were also two white men whose garb, as well as their color, singled them out as unusual visitors to these shores. Occasionally a British man-of-war cast anchor in the spacious harbor formed by the lagoon; now and then a trading vessel entered; a few times vessels with immigrants seeking homes and fortune in this tropical clime had come, but men like these two passengers had hitherto not set their feet on these shores. They were not looking for run-away slaves, nor for trade, nor for gold, nor for plantations: they were looking for souls. They were the first emissaries of the Moravian Church and had been sent out by the General Mission Board at Herrnhut, in Saxony, to investigate the spiritual condition of the population and the possibility of beginning a Gospel-Work somewhere among the inhabitants of this coast. They were the Brethren Heinrich Gottlob Pfeiffer and Abraham Amadeus Reinke, both of them experienced missionaries, who had served the Church (Pfeiffer for twenty-two years) faithfully and successfully on the island of Jamaica, and who were therefore fully qualified for the responsible commission which had been entrusted to them.

As they entered the Lagoon, a beautiful sheet of

water, they saw on the farther shore, on rising ground, the town of Bluefields, their destination, and behind it the foothills of an inland mountain-range. The town itself, although the capital city of the then independent Indian state of Mosquitia and the chief trading post for many miles north and south, was rather a poor straggling village of no more than six to seven hundred inhabitants, and its chief beauty consisted in the waving coco-palms and the beautiful mango trees. The travellers were already familiar with tropical cities of Central America, for they had travelled from Jamaica by way of Chagres (near the present city of Colon) and Greytown, and had been held up by bad weather in Grindstone Bay and had also touched at Monkey Point. They were kindly received by the British Consul-General, Mr. Walker, and also by the reigning chief of the land, King George Augustus Frederic. Soon they also became acquainted with the eighty German settlers, who had come to these shores with characteristic hopes and desires, and who had been so sadly disappointed. The two visitors made good use of their time and their opportunities; they visited Rama Cay, an island in the lagoon, travelled some distance up the Escondido River, conferred with a number of Indian chiefs, who expressed a desire for Christian instruction, and left Bluefields, homeward bound, on July 11, reaching Jamaica on the twenty-sixth of the same month, thankful to God for His gracious care and protection. But what had induced the General Mission Board of the Moravian Church to send them to the Mosquito Coast?

The era of state colonization, the period when the older nations of Europe sought to provide homes and property for their surplus population by gaining portions of the other continents, and when they also planned for the acquisition of raw materials, needed for their growing industries and trade, had not yet come. The founding of such a colony on American

soil would also have been impossible because of the proclamation of the Monroe Doctrine, which declared any such attempt on the part of an European nation, as hostile to the United States of America. But there were far-seeing individuals in most of these nations, who took a serious interest in both the above-mentioned needs. Furthermore, as the early forties of the nineteenth century were years of great political unrest on the continent of Europe, repeated attempts to found private colonies in Central America, where political refugees might find a home in harmony with their ideals, were made. As the rulers of some of the smaller Central American states were quite ready to part with large tracts of their productive lands for a "song," the founding of such colonies seemed to promise large financial returns to the promoters, in addition to the benevolent aspects of such undertakings. So the reigning king of the Mosquito Indian state, Robert Charles Frederic, in one of his moments of generosity, signed a deed of gift in favor of two officers of a visiting British war-ship, in whose honor he had also arranged a festive reception. Sad to say, at this reception various brands of wines and liquors, are supposed to have played a deplorably prominent part. This deed conveyed to Captain Matthew Henry Willock and one of his officers, Arthur Alexander, a tract of rich fruit land several hundred square miles in extent, northwest of Cabo Gracias a Dios. These officers, like various other beneficiaries of the king's generosity, had no intention of cultivating this land themselves, but placed it on the market. As several British attempts at Colonization in that vicinity had come to disaster, however, a purchaser could not be found in England. In some way Prince Karl of Prussia and the Duke of Schoenburg-Waldenburg became interested in this land and the prospect of founding a German settlement there. Knowing something, however, of the disastrous ending of the at-

tempts at colonization under the Scotchman Gregor MacGregor, they sent a commission, consisting of Government Councillor Fellechner, Dr. Mueller, a physician, and Mr. Hesse, a merchant, to investigate. The commission brought favorable reports about the soil and the products of the land, but doubts concerning the suitability of the tropical climate for settlers from northern Europe, prevented the realization of the project.

Although the report of the commission had not brought sufficient assurance of the desirability of attempting a settlement by German farmers, it had shown the appalling spiritual and moral destitution of the country and the tremendous need for an agency to counteract these conditions. To the Duke of Schoenburg-Waldenburg, who was a warm friend of the Moravian Church at Herrnhut and its work among the heathen, it became a call for service and he applied to the Mission Board of the Church, urging strongly the beginning of missionary work among the Creole and Indian inhabitants of the Mosquito Coast.

The Mission Board sought clearer guidance from God, but eventually agreed to commission two of the Moravian missionaries laboring in Jamaica, to investigate the possibilities for preaching the Gospel on the Mosquito Coast. These were the underlying reasons, which had brought the Brethren Pfeiffer and Reinke to Bluefields and the Coast.

In the following year (1848) the General Synod of the Moravian Church met at Herrnhut. The Mission Board laid the petitions of the Duke of Schoenburg-Waldenburg, as well as the report of the brethren Pfeiffer and Reinke before this body. Bro. Pfeiffer was also present in person. After the assembly had heard the reports of the terrible conditions and the moral and spiritual degradation under which the peo-

ple lived, Synod committed itself and these proposals anew to God in prayer, and having received assurance, resolved upon the inauguration of the work in the name of the Lord Jesus.

II.

The Land and the People Before attempting to trace the history and the progress of the new work on the Mosquito Coast, it may be desirable to become more intimately acquainted with the land itself, with the inhabitants and their mode of life and thought, their traditions and the history of the state. Only on such a background may we hope to trace the story of the work, through its successes and disappointments, its joys and its sorrows.

The term "Mosquito Coast" was formerly used to designate a stretch of about three hundred miles of Central American coast, between the eleventh and the sixteenth degrees of northern latitude, extending from the mouth of the Roman River in the north (near the city of Truxillo, Honduras) to the mouth of the River San Juan de Norte near Greytown. The territory now forms integral parts of the Republics of Honduras and Nicaragua, and therefore we have become accustomed to speak of the Mission in Nicaragua instead of the Mission on the Mosquito Coast. We now hear, too, of work in Honduras. Both Missions, however, are largely on territory formerly known as Mosquitia or the Mosquito Coast. In still earlier times even the coast south of the San Juan del Norte, as far as the Lagoon of Chiriqui in the present state of Costa Rica, was claimed by the rulers of Mosquitia. Later an independent Indian state, extending from the Houson River to Monkey Point was so designated. The western border of the territory had never been definitely settled and as it no longer forms an independent political entity, it need not concern us here. In general, however, it may be stated that it is supposed to extend about forty to forty-five miles westward from the coast. The work has long

since outgrown this original territory and we shall, therefore, take the entire eastern part of the Republic of Nicaragua into consideration.

The Land Nicaragua is the largest of the six Central American republics, five of which have twice formed unions since 1823, when they declared their independence from Spain. These unions have never stood the test of time and of political currents and have been abandoned after comparatively short periods of experimentation.

Nicaragua at present has an area of between 49,200 and 51,660 square miles, the uncertainty being due to the still unsettled boundary disputes, especially with Honduras. Generally speaking the northern boundary is formed by a line somewhat to the north of the Wangks River, with a line from its headwaters to the Rio Negro and the Bay of Fonseca. The southern boundary, along Costa Rica, runs two miles south of the San Juan River and Lake Nicaragua. The eastern and western boundaries are formed by the Caribbean Sea and the Pacific Ocean respectively.

As one comes by steamer from New Orleans, La., the port at which missionaries and other travellers to the east coast of Nicaragua usually embark, one's first glimpse of the coast is usually at Cabo Gracias a Dios. The place is outstanding, because of the point of land which juts out into the sea, as well as because of the break in the low green coast-line (for one of the largest rivers of Central America, the Wangks or Rio Coco, or Rio Segovia enters the Caribbean here), and its transmission towers for the "Tropical Radio" station.

As one approaches more closely, the smoke-stack of the saw-mill, and the red, sheet-metal roofs of the trading establishments of various nationalities, appear. Still later one sees the palm-leaf roofs of the native houses. The ornate coco-palms wave their

feathery leaves between them, and the dark-green mango trees form rounded masses of foliage behind them. The visitor is likely to see a flock of the "sanitary policemen" of the tropics hovering above the town, that is, the ugly-looking, but exceedingly useful Chungros, black and red-headed vultures. And still higher a graceful Man-of-War bird may soar in peaceful curves.

The Wangks River is, as was stated, one of the largest rivers of Central America; it rises in the western mountains, less than fifty miles from the Bay of Fonseca (a part of the Pacific Ocean); it flows into the sea at Cabo Gracias. But even though it is fully a mile wide and quite deep, it affords no harbor for ocean-going vessels of larger size. Like all the rivers emptying into the Caribbean Sea on this stretch of coast, it has a formidable bar which is greatly dreaded by travellers, who attempt to enter the river in the small coasting vessels.

The locality was named by no other than the great Columbus himself, who on his fourth voyage of discovery sought and found shelter before a storm in the lagoon beside the Cape. In his characteristic, pious way he named the Cape and the Lagoon Cabo Gracias a Dios: the Cape of the Grace of God. The town of that name is a comparatively old town and was, during the time of mahogany cutting and gold mining on the upper Wangks, of considerable importance as a trading center, doing an exporting and importing business of noteworthy volume. Today it is still a port of entrance, although sea-going vessels have to transfer passengers and freight to lighters in the open roadstead, and it still has a number of stores, but it gives the impression, like Mr. Micawber, of "waiting for something to turn up." This drowsy atmosphere might, however, be dissipated quickly enough if conditions should again permit the development of the rich resources of the hinterland.

Cabo Gracias is at present the most north-easterly point of the Republic of Nicaragua; from here the low coast extends in a southerly direction for about three hundred miles to the San Juan River. There are very few elevations on the northern part of the coast. At Puerto Cabezas Bragman's Bluff rises to an elevation of possibly one hundred and fifty feet above the sea; near Pearl Lagoon the foothills of the Central Cordilleras reach the sea and form the Bluefields Bluff; at Monkey Point, somewhat to the south of the Bluefields Lagoon, the main chain of the Cordillera juts out into the Caribbean. The principal part of the coast is formed by a low sandy bar, crowned by unbroken, dense tropical vegetation.

A line of reefs and tiny islands, largely of coral formation, called Cays or Keys, are found along the coast. The largest of these are the Corn Islands in the neighborhood of Bluefields. These are inhabited, while practically all the smaller ones are used by turtle fishers, etc., only occasionally.

Behind the low-lying coast line, sometimes not more than a five minute walk from the sea shore, a chain of lagoons (coastal lakes), extending from Cabo Gracias to Bluefields is to be found, with only a few larger spaces intervening. These lagoons have evidently been formed because the action of the wind and the tides having formed sand bars, behind which the numerous rivers have filled the low spaces. Almost all the rivers now empty into these lagoons, which have outlets to the sea; and the tides playing in and out, they have brackish water. They are, however, usually well stocked with fish of many varieties. The most noteworthy of these lagoons on the Nicaraguan coast are: Bemuna, Uskira, Dakura, Li Dakura, Para, Krukira, Karata, Wounta, Quamwatla, Pearl Cay and Bluefields Lagoon. The largest of these are the lagoons of Karata, Wounta, Pearl Cay (about fifty

miles long), and Bluefields (about twenty-seven miles long and four to eight miles wide).

The rivers, which, rising in the western mountains, flow toward the east and empty either directly, or through the lagoons, into the Caribbean Sea, are numerous and carry a large volume of water during the greater part of the year. Even ocean going vessels, if they are able to negotiate the dangerous bars, may travel fifty or sixty miles up their courses, for example, as far as Rama City on the Escondido river. In their lower courses the rivers are wide and deep, in their upper courses, however, navigation is made difficult or impossible by numerous rapids and falls, or by the narrow defiles, through which they pass. These falls and rapids are surrounded by the most attractive and picturesque scenery; Yahuk Falls on the Waspuck River, a tributary of the Wangks, Walpatara Falls on the Wawa River, Tilba Defile on the Wangks River, the latter formed by black lava rocks, are real beauty spots. The most noteworthy rivers from north to south are: Wangks, Ulang, Houson (or Rio Hueso, or Sanawala, formerly forming the boundary between the Mosquito territory and the Republic of Nicaragua), the Wawa, Wounta, Tungla or Prinzipolka, the Rio Grande, Kuringwas, Escondido or Bluefields River, Rama, Indio and the San Juan de Nicaragua or del Norte. The largest of these are the Wangks, the Rio Grande and the San Juan, each of them more than three hundred miles in length. Although the large rivers all belong to the eastern section of the country, the best harbors are found on the west coast.

To return to the formation and the aspect of the country, it may be noted that the Caribbean region and the country of the lagoons is not only low, but largely swampy; in the rainy season it is covered with water, and it has the dense tropical vegetation characteristic of that altitude. Here and there somewhat elevated tracts of land are covered with grass and



Robert Frederick and Family



Congregation at Sharon



Sumo Children



Preparing the Feast

have groups of southern pines; these grazing lands, on which most of the villages are located, are called savannah. Beyond the region of swamps and savannahs, the tropical rain-forest extends to the crest of the main chain of the Cordillera. In lower altitudes this forest forms characteristic jungle landscapes, in higher altitudes, more open forest country.

Groups of individual hills or even short mountain chains are found all over the land, as the Wawa Hills, the Santa Cruz hills, the Mucko Mountains, etc. These are apparently of volcanic origin. Beyond these, further west, ranges of foot-hills and the mountains. The latter reach an altitude of seven thousand feet, the average elevation, however, is only about two thousand feet. The eastern part of Nicaragua, to which these chapters refer, shows three distinct zones, therefore: the low coastal region with its lagoons and slightly elevated savannahs, the region of the rain-forest with its ranges of isolated hills, and the mountain zone. This eastern part comprises about two-thirds of the country, but has only about one-quarter of the population and is consequently very thinly inhabited. The wide valley in which the largest lakes in Nicaragua are found, Lake Managua (one hundred miles long and forty miles wide) and Lake Nicaragua (thirty miles long and ten to sixteen miles wide) are situated beyond the mountains. It is through the continuation of this depression which separates the mountains of North and South America completely, that the River San Juan carries the overflow of the lakes into the Caribbean Sea.

A further volcanic mountain range, with steep, rocky sides on the western slope, rises beyond the valley of the lakes and the San Juan River. The active volcanoes of the country are found in this range or on islands in the lakes. Severe earthquakes are rather frequent in this part of the country and

as late as the spring of 1931, destroyed Managua, the capital of the country.

The Climate

The climate of Nicaragua is that of the tropics. In the lowlands it is hot and sultry. The thermometer never fell below 70 degrees Fahrenheit at Bluefields for thirteen years. It is relatively cool and healthful in the highlands and the mountain valleys. There are two dry seasons: the winter or great dry season from the end of December to the end of May, and the summer or little dry season in August. On the east coast an occasional shower may occur even in the dry season. The wet seasons bring excessive amounts of rain, which at Bluefields, the only place from which meteorological data are available, may amount to as much as 297 inches. The mean amount on the Pacific Coast is about one hundred and two inches a year. For comparison it may be stated that the average rain-fall in our North American Temperate Zone is about 30-40 inches. This will explain why occasional visitors to the East coast have made the remark that it rains thirteen months in every year in the neighborhood of Bluefields; and there can be no question but that tropical rains do come down in such torrents as to make umbrellas practically useless and even a rain-coat does not always give sufficient protection. With the exception of the enervating effects of long seasons of humid heat, which is the case in all tropical countries, the climate cannot be called unhealthy. The daily alternation of land and sea winds affords welcome relief.

Vegetation

A land with a warm climate and an abundance of moisture may be expected to produce a rich vegetation. The plant life of Nicaragua is of a marvelous variety and of almost unbelievable abundance. While some trees lose practically all their leaves for a few weeks, many others lose

their leaves and produce new ones at practically the same time. The landscape impresses the visitor as an almost endless sea of bright green, broken, at certain seasons only, by masses of yellow or red blossoms and by the clumps or dark pines, which are to be found on the savannahs. The pines found on these rather sandy plains are of our southern variety; they seldom grow more than eighteen inches in diameter, but are quite tall and are very rich in turpentine.

Around the lagoons the masses of mangroves give the characteristic note to the landscape. They grow along the shores of the lagoons and rivers, only where the tides reach, but seldom on the sea-shore. The sandy shores of the Caribbean Sea themselves furnish only the so-called beach grapes with sufficient nourishment for growth and fruitage. The mangrove is one of the most wonderful plants; it forms the advance guard of the land-forming powers and grows ceaselessly. However the storms may rage and drive the salty waves against the peculiar network of the mangrove roots, the quiet, unobtrusive forces of plant life gain the victory. A large portion of the roots is exposed at low tide and only beyond the reach of high tide does the trunk of the tree begin. The trunk is never very thick (the writer has seen none that exceeded one foot in diameter) but the mass of foliage and branches is anchored to its bed of mud by innumerable air-roots in addition to the real roots of the tree. The silt, which the rivers bring from the interior and the tides wash back, finds its resting place between these two systems of roots and forms new land there.

The mode of the propagation of the mangrove is most interesting. The gem-like humming-bird hovers around and above its pretty white blossoms and delves, with its long bill, into the nectar in search of food. In payment for sustenance afforded, these tiny birds carry the fructifying spores from blossom to

blossom. The fruit, enclosed in a peculiarly shaped pod with a thickened lower end, begins to sprout while still on the mother tree. When the first tiny leaves begin to burst out of the upper end of the pod it drops off into the water and soft mud beneath; it begins to develop roots and begins to grow as soon as it has found lodging at the bottom of lagoon or river. Soon a hundred new plants grow up about the mother-tree. There is no intermission in this process during the entire year. The mangrove is also practically the only tree which lives and thrives in spite of its salt-water surroundings. It breathes through pneumaphores on the knee-roots and its leaves distil sweet water out of the salty brine of the sea and lagoon. The bark contains a fair amount of tannin and has therefore been used for tanning, but has never become of commercial importance.

The gorgeous world of the orchids, with flowers of varied forms and color, is to be found on firmer soil around the mangroves. They unfold their blossoms in the early part of the year, but not exclusively so. Orchids are also found as parasites on the large trees and suck the life-blood of these giants of the tropical forest.

Beyond the girdle of mangroves, tree-like vegetation finds a possibility of growth on the higher land, that appears above the water at low tide. Beyond this zone is the dry land, which the native uses for his banana plantation.

The river courses are lined on both sides with almost impenetrable walls of green, and the traveller, new to the country, never ceases wondering what may be hidden behind these beautiful and mysterious curtains. The graceful bamboo, growing in clumps and waving its feathery tops out over the river course like giant ostrich plumes, appear beyond the zone of the mangrove. Interspersed with them grow various kinds of palms, from the slender Bapta Palm (the

leaves of which furnish the material for the roofs of the native houses and for our palm-leaf fans), to the Silica Palm, the stony nuts of which formerly furnished the buttons for American and European clothing. Here and there a Cabbage Palm rises above her more humble sisters, the center shoots of which are edible and also furnish material for some of the love-philters of the inhabitants of the jungle. Coco-Palms grow only where they are planted and cared for, during the first years at least. They grow most luxuriantly near the sea and are one of God's great gifts to the dwellers in tropical countries. The green fruit contains more than a cupful of sweetish, but most refreshing water. The ripe nut furnishes quantities of the familiar coconut. A single tree sometimes bears several bushels of nuts. The Royal Palm is the most stately and impressive of Palm trees.

The large mango tree, one of the most beautiful trees of the tropics, grows side by side with the coco-palm in the towns and villages of the land. It bears many bushels of fruits, which the native considers most delicious, each of which hangs on a string-like stem of about a foot in length. The fruit itself is as large as a small pear, has a skin that is very similar to that fruit, but is in reality a plum with a stone of considerable size. To the newcomer its slightly turpentine taste is not pleasing at first, but he soon accustoms himself to it. The fruit is eaten either raw or as a sauce. If eaten raw, it is rolled between the hands and the contents of the skin then sucked. This, however, is rather a smeary process and Northerners have said that in order to eat a mango with any degree of comfort it is necessary either to sit in a bath-tub, or to use a table-cloth as a napkin.

The country produces Limes, Lemons, Grapefruit and Oranges in abundance, but as there are no refrigeration plants, these fruits are available only in season. The same is true of the delicious pineapple.

None of these fruits are raised on the east coast for commercial purposes. The commercial fruit par excellence is the Nicaragua Banana, and of late years, its larger and somewhat coarser relative, the Plantain, Several American Fruit Companies have cleared large tracts of land along the various rivers, and organized banana culture on a large scale, but have, of late years, had to contend with the inroads of the "Panama Disease," apparently a fungus growth, which kills the plant, seems to be contagious and ruins large plantations. The magnitude and the importance of banana culture is indicated by the fact that during the season, an average of more than a ship-load a day leaves the country for the port of New Orleans. One of these banana boats on which the writer returned from Nicaragua (the "Wawa" of the Standard Fruit Co.) had, including a large deck-load, over forty thousand stems or bunches on board! The banana plant bears fruit eleven months after the "bit" or root has been planted. At harvest time the plant, which bears one bunch of fruit, is cut down and new plants grow up from the root of the old plant. Most of these young shoots are, however, eliminated to insure the full development of the plant and the fruit of the remaining ones. The blossom looks like a dark red rosebud, about the size of a child's fist, and under each petal a tiny "hand" of white bananas is found. This turns upward as the flower petal releases it and grows into the cluster of fruit we know as being grouped around the large stem. The banana is the chief article of food for the Indian population of the country. It is eaten raw or in the form of "wabul." For wabul green bananas are boiled and mashed, mixed with a sufficient quantity of water and then drunk like oatmeal gruel. It is very nourishing, but the taste is not very appealing to the foreigner, especially as the cook usually has to practice his art without the possibility of seasoning. Salt is a rather expensive and

scarce article in the interior of Nicaragua. Plantains are cut into long thin strips, which are fried in coconut oil, and are very delicious.

Other fruits which grow with little or no cultivation and are of minor importance for the inhabitants of eastern Nicaragua are: Cashew-nuts, Avocado pears, Soursap, Breadfruit, Love-apple, Guajava, Pawpaw, etc.

The almost universal use of the brown Kidney bean and of Maize as articles of food in Latin American countries is of course also prevalent in Nicaragua, but the Ladino population makes more frequent use of it than the Indian. The latter takes these articles and a quantity of rice along on voyages. Rice of very good quality is grown on the *sahsahs*, level stretches of land entirely flooded in the rainy season, or on temporarily submerged jungle land, as on Hawk Key in Pearl Lagoon. Cacao and coffee are also raised.

Of the forest trees of commercial value may be mentioned the Mahogany tree, with its firm red wood, the tropical Cedar, which does not have the appearance of our northern cedar, even though the wood is very similar to it, and the Rubber tree. The first two varieties are not only exported in considerable quantities but are also used by the natives for the manufacture of their boats: Pitpan and Dori. For this purpose a large log is hollowed and shaped according to a pattern transmitted from ancient times. The Sisin or Cottonwood tree is one of the largest of the forest trees, but its wood is light and is not of much use. The so-called Fig-tree, with its interesting root arrangement may grow to be nearly as large.

These large trees form larger or smaller groups in the jungle but do not form forests in harmony with our northern conceptions. They give support and nourishment to parasitic plants of innumerable variety, from the gaily-flowering orchid to the lianae, some of which may grow to be as thick as a man's arm

and eventually choke its host to death. Some of these lianae store water in considerable quantities. While travelling through the jungle one of our Sumu companions cut a segment of the strong lianae, which were to be found all around us. It furnished almost a cupful of fine clear water, and our guides assured us that it was good for drinking. The space intervening between the groups of large trees and their air-roots and the parasitic lianae, is filled with plant growth of infinite variety. There are ferns, which grow on the decomposing giants of the forest, felled by age or hurricane, and the Attak leaves, which furnish very fine roofing material in certain parts of the country, where the bapta-palm is less common. Then too there are the young trees that stretch so hopefully toward the light. It all forms an almost impenetrable tangle of plant life and growth and is of tremendous interest to the traveller from northern climes. This overpowering profusion of plant life, which seems to have a veritable passion for reproduction, shows the most marvelous adaptation to conditions, even to the form of the leaves, with their wonderful arrangements for catching or shedding the tropical rain that comes down in such torrents. There is, however, no comparison with our forests of northern climes, which are so "orderly" and abound in poetical qualities. This Nicaraguan rain-forest, overpowering because of its mass and its wealth of forms rather depresses the wanderer with a sense of his own insignificance, his helplessness in the face of tremendous but mysterious powers and hidden dangers, which seem to lurk everywhere and yet cannot be dealt with until they are met face to face. A trip through the Nicaraguan rain-forest or jungle is a never-to-be-forgotten experience, but it is not beautiful with the beauty that sweetens and inspires the soul as do the stretches of northern woodland that are familiar to us. One experience of this kind is usually sufficient for the traveller.

Animal Life The animal life of Nicaragua is as abundant as its plant life, but even more mysterious and threatening to the visitor from a northern country.

As he approaches the shore, he may see a flock of clumsy-looking pelicans returning to their homes from the labors of the day. Or earlier in the day, he may see the carrion hunting chungros describing their circles in the air without apparent movement or exertion. Like all birds that soar, these vultures have to flap their wings to fly when it is calm, but use the air-currents with marvelous dexterity in windy weather. They are not pretty and a row of them sitting on the ridge pole of some house, in their apparently gorged laziness is not an attractive sight. Theirs, however, is an exceedingly useful work, for they protect the health and well-being of the tropics as few other animals do. Near the bar of the river, the newcomer (if his attention be not diverted by the tremendous breakers toward which his vessel is headed) may now and then see the fins of a shark. Sharks, big and little, are quite numerous in the neighborhood of the river bars, and the writer has been told that they may be found as far up the river as the tide reaches: Rama City on the Escondido River, and El Gallo on the Rio Grande. In spite of them, boys were swimming and diving around a banana steamer at anchor in the Escondido at Rama! But there are not only sharks and swordfish in the waters of Nicaragua, but also many excellent fish of the edible varieties and from this source a fair share of the sustenance of the people of eastern Nicaragua is drawn. It is very interesting for a visitor to watch (for listening will not benefit him much) an Indian relate his newest fish story: how he landed that "big one!" The description is accompanied by vivid pantomime, which goes far in overcoming the handicap of an unknown language.

Another source of the food supply is found in the large sea-turtles which are caught with nets in their feeding places off the coast. The men of Tasbapauni (between the northern end of Pearl Cay Lagoon and the Caribbean Sea) are famed as turtle hunters and venture far out into the sea in their little doris. Turtle meat-balls are a very acceptable addition to the daily menu even for the visitor—until his inquisitiveness has prompted him to watch the butchering of one of the animals, which may weigh as much as a hundred pounds, or even more. Then the meat-balls will have lost considerably in their appeal to the palate. These turtles have, however, helped to build the church at Tasbapauni and a catch is a stroke of good fortune for the fisherman and his economic position; they are valued at from six to eight dollars.

The turtles of the lagoons and rivers are of very much smaller size and are not eaten as regularly by the Indian and Creole inhabitants as are the sea-turtles. Their eggs on the contrary, of which they lay about twelve at a time in a hole in the sand along some river-bank, are a very palatable article of food. The Indian boatmen, during a river trip in the dry season, will scan the sandbanks with a sharp eye for signs of turtle-nests. The eggs are of the size of a small chicken-egg, and have only a soft shell. They are most popular with the northerners in the form of egg pancakes. In other forms the yolk is slightly gritty and the white does not solidify as fully as does that of the chicken-egg, when boiled.

Allied to these edible natives of land and sea, is the Iguana (which the natives call Kackamuck), but it is far ahead of them as far as its desirability as an article of Indian food is concerned. Even white people profess to find the meat delicious, much better than chicken meat, after they have once overcome their repugnance, engendered by the appearance of the Iguana. The Iguana is a large lizard (the one

provided for the writer by Adriano Daram and his parishoners at Musawas, was four feet and six inches long from tip to tip) of a very dark grayish-brown or almost black color, capable of living on the land or in the water. It usually lies flat on the overhanging branch of a tree, and on the approach of some booty, or of a boat or other danger, will suddenly drop down into the water and disappear. They are hunted not only by man, but also by the raccoon-like Pisoti, who go after them with a great deal of perseverance and cunning.

The reader no doubt awaits some confirmation of his belief that crocodiles and alligators abound in great numbers. While these amphibians are numerous in some localities, they are not equally so everywhere. Occasionally a bather will be pulled down and drowned by these beasts; now and then one finds men or women with a foot or an arm bitten off, and the writer has heard of several instances, when the alligators tried to stun Indians sleeping on the sand-banks, with their terrible tails.

Equally disagreeable and much more to be feared are the rather numerous snakes and vipers, from the large boa-constrictor, which the traveller may occasionally see coiled up on a log in the sun, to the small but very dangerous Tommycough. The word "Piuta!" will arrest a line of marchers immediately until the enemy has been disposed of, and when retiring at night, it is a wise precaution for one to look under the pillows first for any unwelcome visitors of this kind. However, in all these 80 years only one of our workers, Sister Garth, has lost her life because of a snake bite. One morning she stepped into her shoes without first shaking them; a small black snake had occupied them during the night.

Other members of the animal kingdom, which do not further the comfort of life, in the tropics, even though they are not dangerous in themselves, are the

cockroaches, of considerable size and number, fond of anything edible, but especially of leather goods and silk stockings! There are also the various sorts of sand-flies, a kind of hairy, yellow horse fly, and of course the malaria mosquito, against which even the native Indian now tries to shield himself at night by means of a mosquito bar. Various kinds of large spiders, and the scorpion must not be forgotten in this connection! While all these enemies of mankind are uppermost in the mind of the visitor to tropical lands before he arrives, and perhaps even during the first few weeks of his residence in the country, they soon become everyday affairs and are soon accepted as part and parcel of the life in the tropics, without any further comment. The naturalist will find many other species of bugs and beetles in the jungle. Mr. Bell, the author of "A Naturalist in Nicaragua," reports to have made a collection of over two hundred specimens, of which almost one hundred were new to natural science in his time. Equally numerous and gorgeously colored are the butterflies and moths of the land, some of them very large. At certain times the traveller will see large flocks of small yellow butterflies on the sandbanks in the rivers or even crossing rivers and lagoons and evidently migrating in a definite direction. Great numbers of fire flies are seen at night and the darkness is liberally studded with points of light.

One member of the insect order must be mentioned more particularly, however, and that is the ant. It is important not only because of its large numbers and different varieties, but especially also because of the exceptional interest, which their wonderful communal organization arouses; several varieties are also noted for their destructive propensities. It is to be regretted that our space will permit only the merest mention of them. There is the Umbrella ant, which can strip an orange or other fruit tree of its foliage

in a comparatively short time, and then store their booty in their extensive underground nests. Then there is the wood ant, which will find its way into building material of all except the very hardest varieties of wood, like iron-wood for example, and hollow out a scantling or even a board in such a way that only the merest shell remains, which naturally will collapse under the slightest strain. More than one of our mission buildings has had to be replaced because of their inroads. Then there is the Robber or Army ant, which moves from place to place in marvelously organized columns, and before which every living thing takes refuge in flight, if that be at all possible. It is impossible to enter into a description of the very interesting life of these ants, but the attention of the resident missionary as well as that of the traveller will be arrested by them over and over again.

The frogs and the cicadae are the concert-masters of the jungle. The former perform mostly in the cool of the evening or at night; they have a well-graded "choir system," from the deep bass of the bull-frog to the soprano soloist, which not every traveller has the good fortune of hearing. While staying over night in a mahogany camp on the Wawa River, the travelling companion of the writer called to him, inquiring whether he knew where the fine note emanated from, that ever and anon like the tinkling of a small silver bell sounded through the moonlight. It was the "music" of a small tree-frog, "and," said Bro. Grossmann, 'I have often heard of it, but have never heard its voice myself until this very night, and I have been in Nicaragua for more than twenty-five years.'

The cicadae perform during the day as well. Silence hovers over the jungle; suddenly a shrill voice breaks the silence, a second one follows and then the full chorus or hundreds of voices breaks loose, only to stop in a few moments as if on a given signal.

And silence once more reigns supreme, for the jungle is a silent land during the day.

In the morning, long before the sunrise, which occurs at about six o'clock year in and year out, and especially before the approach of a storm, deep in the forest the Kungkung or howling monkey, will make the jungle reverberate with his bellowings. Then the large flocks of parrots and macaws begin to stir in their nesting trees and it is not long until the forests resound with their raucous cries. Soon they fly, usually two by two, chattering amorously, to their feeding grounds on the other side of the river. The macaw is the most gorgeously colored bird of the tropics. It might seem to be in danger because of the many predatory animals in the jungle, but it is well able to defend itself against all comers; its strong beak is a very formidable weapon.

There are not many song-birds in the jungle. The so-called banana-bird raises its voice now and then and reminds the traveller from the north of the robin of the home-land, but hardly any other song birds are to be found. It is color and not sound that predominates in the tropics.

In addition to the kungkung, which is seldom found in companies, troops of smaller monkeys are quite frequently found, among them a small white-faced variety of somber garb. A troop may accompany the traveller long stretches through the jungle. They swing themselves from tree-top to tree-top, very evidently interested, and sometimes quite outspokenly disapproving of the traveller's crawling about in the heat and murky atmosphere below the trees. After a march of several hours, however, even these denizens of the forest lose their interest for the traveller; he has only one desire and one interest left; to escape the terrible jungle, which seems endless and the air of which seems suffocating. Among the other animals, large and small, that may be encountered, the

ant-bear, the armadillo, various kinds of deer, wild pigs (an excellent addition to the supply of meat on the journey and the strong odor of which, when it is met in the jungle, causes the Indians to forget all other interests and even duties for a time) the jaguar (usually called tiger in Central America), the panther and even the puma or mountain-lion may be mentioned. The tapir is quite frequently encountered near the rivers and plantations, and the chase of the rather clumsy animal, which seems, nevertheless, to remember which side of the river is the "home-side," affords welcome diversion during the monotony of a river-trip of ten or more days up-stream in a slow-moving pitpan or batteau. Our boatmen evidently had no desire to kill the tapirs, which we encountered, but found it excellent diversion to get near enough to be able to strike them with their poles or paddles. After being pursued for a time, the animal will suddenly break through the bamboo on the river-bank like a young rhinoceros, and disappear from view.

As for the raising of domestic animals, the Ladino may have large herds of cattle, but the Indian knows little of animal husbandry. Great numbers of medium-sized, exceedingly poor-looking, lean dogs may be encountered in the Indian villages, a number of long-legged, razor-back pigs have the freedom of the village streets and the more primitive houses, and the same is true of a limited flock of small black chickens. The family will take these along wherever they go, and it is most amusing to see a boat-load, consisting of father, mother, children, chickens, dogs and pigs move up or down stream, to or from plantation or village. The Indians living on the savannah may also have a few cows, or horses or mules, but they are not inseparable companions as are the North American Indians and their horses.

The People The population of Nicaragua is not very large, in spite of the fruitfulness of the soil and the many resources of the country. The census of 1920, the last figures which are available, gave the number of inhabitants of the country as 638,118, the great majority of whom live in the fruitful mountain valleys on coffee plantations, and on the Pacific Coast. As much as 69% are said to be Trigueros or Ladinos, of white and Indian parentage. The pure white population forms about 17%, the Creole, Negro, and Zambo population about 10%. Between twenty and thirty thousand are pure, uncivilized Indians. The average density of the population is thirteen per square mile.

As these pages deal with the eastern part of the country only, it may suffice to say that the white population and also the mass of the Ladinos live in the Pacific or Western third of the country, which is by far the best developed and the most densely populated part of Nicaragua.

In the eastern part of the country, which is so largely covered by the rain-forest of the eastern slope, the savannahs and marshy sections, the Whites, Ladinos and Creoles live only in the few widely-separated towns of the interior and the coast. The Indians live along the river-courses in scattered settlements of two to a hundred families.

The Moravian Missions have touched three, possibly four tribes of Indians, with their sub-divisions: the Ramas in the south, Sumos and Ulua (Woolwa) in the interior, and the Miskos, or Miskitos, also called Mosquito and Zambo, along the coast and along the Wangks River. This latter tribe has come under the influence of the Gospel to the largest extent.

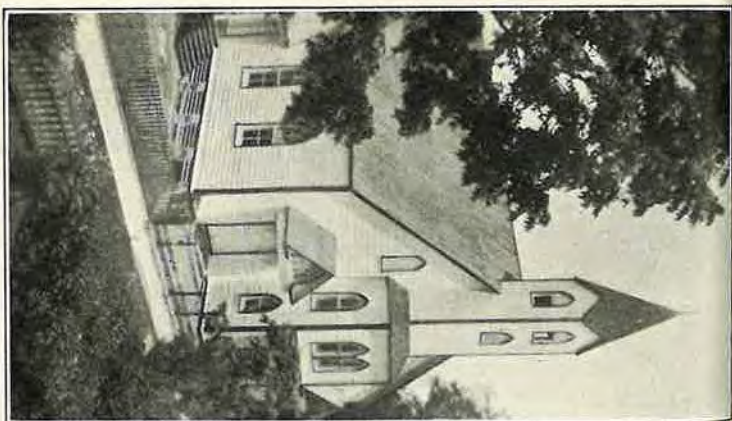
Really very little is known of the past of these Indian tribes, but the Miskitos have preserved an interesting migration story. According to this they were originally called Kir'bi and lived between Lake Nica-



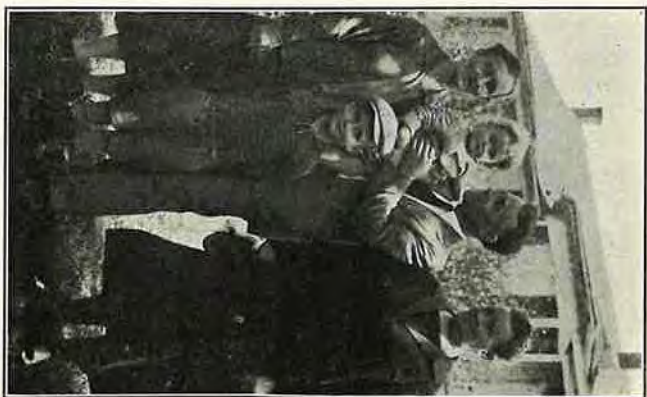
A White Man's Ilome




Wawa River Rapids



Church at Bluefields



Bro. K. Breckenzer and Family



ragua and the Pacific Coast in the department of Rives, which was later occupied by the Nicarao or Niquirias, a tribe with a so-called Nahuatl language, closely related to the Aztecs of Mexico and far advanced in civilization. The Nicarao brought a typically Mexican calendar to Nicaragua, had a system of picture writing, practiced spinning and weaving, and their religion with its human sacrifices also showed near relationship to that of the Aztecs. These Nicarao came into Nicaragua about the middle of the tenth century of the Christian era and drove the Miskitos out of the old homeland on the Pacific side of the main mountain range. At first they retreated eastward only as far as the eastern shores of Lake Nicaragua and the adjacent valleys in the present department of Chontales, and resided there for more than a century. Later, still under pressure, they moved to the Caribbean Coast and took comfort in a prophecy which said, that they were never to be driven away from there. Their most outstanding leader on this last expedition was a certain Waikna, whose son Lakia Tara (the great Lakia) became their ruler. Under his rule they conquered the entire Caribbean Coast, from the Caratasca region in Honduras, to Monkey Point and beyond, in the south. Tradition also relates that in the eleventh century a cannibal people of unknown origin came to the coast and built certain mounds, but eventually moved on, nobody knows whither.

As to the relationship between the Sumos, the Uluas (Woolwas) and the Miskitos, to which linguistic characteristics point, the Sumos have a tradition, which is not entirely flattering to the Miskitos. In this story a common origin is claimed and traced to a certain rock, west of the Caratasca Lagoon in the neighborhood where the Patook and Wangks Rivers most closely approach each other. This rock is said to bear the marks of an umbilical cord, and here their tribal ancestors were born: a great father, Maisa

Kana, and a great mother, Ituana. The latter is identified with the great "Mother Scorpion," the Itoki of the Miskitos. According to the Sumo tradition, both the Sumos and the Miskitos were descended from these primal ancestors, who lovingly cared for, and instructed their children. But the Miskitos were disobedient and ran away to the coast. After this other tribes, the Tuachas and Yuscós were born, the latter of which turned to evil ways and were conquered by the Sumos. They now live in the mountains around the head-waters of the Wangks River. Finally the Uluas (Woolwas) were born, and they profited by the instructions of their ancestors to such a degree that they became especially skilled in medicine and song and became known as the "Boas," i. e. singers.

Meanwhile the Sumos lived along the rivers and in the bush; they became wild and unkempt, with long hair, full of lice. The ruler of the Miskitos heard of this, captured them, had them washed and altogether civilized them. This won their admiration and support. The Sumo are said to have paid tribute to the Miskitos in the form of boats, etc., until late in the nineteenth century. One can at present discover no great love between them. These traditions, as Thomas Athol Joyce relates them in his "Central American and West Indian Archeology," seem to be the only legends, which throw any light at all on the past of the people, with whom the Moravian Mission has dealt for eighty years.

There is a marked difference in the outward appearance of the Miskitos, Sumos, Woolwas and Rama Indians. The Miskito or Zambo (the latter name indicates that he is of mixed Indian and Negro blood) is rather tall, well-built, dark, occasionally approaching the black; frequently with hair, which shows his relationship to the Negro race; mentally fairly alert and much more aggressive than his relatives of the

other Indian tribes. The blood-mixture is said to have been the result of the wrecking of an African slave ship near Cabo Gracias a Dios. The poor victims of the white man's cruelty, who were able to save themselves and reach the coast, had no other place to go and naturally intermingled with the Miskito Indians there. This mixture of races has increased and has become progressively noticeable through the immigration of considerable numbers of people of African ancestry from the various West Indian Islands. At present there are not many people bearing the signs of unmixed Indian ancestry among the Miskito tribe. It must be said, however, that the usual result of the mixing of races, which is said to be a transmission of most of the vices and few of the virtues of their ancestors, is not confirmed in the case of the Miskitos. On the contrary, they seem to have benefitted very decidedly, both mentally and physically. Even today, however, the Miskito prefers the village and the rural mode of life on the savannah or in the bush, to life in the towns, and in this respect he has remained true to the characteristics of his Indian forbears. Whether the Miskito population is greater than the combined Sumo-Woolwa population, cannot be certainly stated.

Dr. Heath, in the introduction of his "Grammar of the Miskito Language," has the following to say with reference to the sub-divisions of the Miskitos, as far as they are testified to by the various dialects spoken among them:

"Three principal dialects are found: the Tawira, from Pearl Lagoon to Bemuna, the Wangki on the Wangks River, and the Mam in Honduras. . . . Among those who are called Tawira by the Wangkis and the Mams, those people, who live on or near the sea-beach do not accept the term, but call themselves true Miskitos (though obviously of mixed blood), and apply the name Tawira to those living further inland, as at Quamwatla, Layasiksa, Kukallaya and Yulu. Some

of the people of Sandy Bay, Bemuna and Tasbapauni are called the "Baldam people," from their peculiar pronunciation of certain words. They are partly of African descent and hence are sometimes called Sambos or Zambos, a term commonly applied by the Spanish-speaking people to all Miskitos. In some villages the tribal name is pronounced Miskuto; but the form Miskito is much more common.... The Sumo tribes call the Miskitos Weiya; the Ramas call them Pakba."

The Rama, and the Sumo-Woolwa Indians in contradistinction to the Miskito, are unmixed Indian tribes, who have laid some emphasis on maintaining pure Indian blood. Both of these are sturdy, well-built men and women, the latter often very attractive but aging early. They are usually of small stature, of a yellowish brown color, more like people of the Malay than of the Indian race, and remind one quite frequently of the Chinese. A Sumo audience especially impresses the visitor thus. This is merely stated by way of comparison, for while the origin of the Indian race is shrouded in mystery, there is nothing, which would point to an actual connection between the Indian and the Malay or Mongolian races.

Moravian Missions have dealt with only about half of the Rama tribe, the part that has its home on the island of Rama Cay in the Bluefields Lagoon, about twelve to fifteen miles south of the city of that name. This part of the tribe at present numbers about 175 souls.

The other part lives on several small cays on the coast and along the Rama River, which flows into the Caribbean Sea somewhat south of Monkey Point.

The Sumo (or Sumu) tribe, of which the Woolwa (Ulua) tribe is sometimes considered a part, live in the interior of the country in small settlements along the river courses and on the savannahs. They seem to be almost as large a tribe as the Miskitos. They

are very able boatmen on the rivers as the Miskitos are on the lagoons and the sea. They are distinct from the Miskitos not only in their speech and appearance, but also in their mode of building houses, which often are six to eight cornered while the Miskito house is four-cornered. They till small plantations, as do the Miskitos, but live more largely by the fruits of the chase and by fishing. There is also a difference in the position women occupy. Among the Miskitos, woman is not only the tiller of the soil, as is the case among the Sumos also, but she is the real burden bearer, when it comes to the carrying of heavy loads. Among the Sumos the men usually carry the heavy burdens, although they rejoice in the sturdiness of their women, who are able to carry a heavy bunch of bananas, for example, for a considerable distance from the plantation to the village. The Sumos are said to have been skillful potters, but no longer practice this art, the iron-pot having generally and permanently taken its place over their kitchen fires. The women are very skillful in bead-work and in the manufacture of Tunu cloth. This cloth used to form the exclusive material for the scant clothing which the tribal customs demanded. Tunu cloth is manufactured from the bark of certain trees. The bark is stripped off these trees in strips about twelve inches wide and twenty-five to thirty inches long. It is soaked in water and then pounded on a smoothed log, with a cudgel of ebony or iron-wood. The individual pieces are then joined by being soaked again and pounded together along the edges. Tunu may be reddish-brown in color, or white, in which latter case it is often ornamented with characteristic designs. The cloth is of the thickness of sackcloth and fairly durable.

Both men and women have beautiful straight black hair, which the women wear longer than the men; they have clear brown eyes, which detect any source

of danger afar off. A curtain, as it were, seems, however, to prevent the stranger from noticing any emotions, which may sway the soul of the possessor of the clear eyes. They usually have straight noses, wide mouths with a strongly developed upper lip. In former times they boasted of regular, white teeth, but in recent years disease has made inroads and many individuals, men and women, have but sorry remnants of this one-time element of human attractiveness. The chin and upper lip of the men show but few intimations of a beard. Sumos, Miskitos and Woolwas loved to paint their faces with yellow and red stripes, and the girls especially seemed to delight in this sort of ornamentation. Occasionally this is even found today. The color is yellow ochre, or the sap of certain berries and fruits.

Some attention is usually paid to the hair, although some women permit it to become a tangled mass around their heads. In cases of death, men and women cut their hair as a sign of grief, the men usually on the sides only, allowing the center to remain in the form of a crest. Palm oil is used quite generally on the hair.

Both men and women ornament themselves with wristlets and kneelets, also necklaces made of glass-beads. Rings of gold or silver, or cheap imitations of these are worn on fingers, in the ear-lobes or occasionally even in the nose, wherever the financial resources will permit such luxuries.

Dress Clothing, that is a full covering of the body, has become quite general among Ramas, Miskitos and Sumos under the influence of the missionaries, at least among adults. On Sundays the men, both young and old, now wear the garb of civilized man, consisting of trousers and a white shirt, sometimes even a necktie and a gold pin, and the women wear long, full colored skirts and usually a white waist. Christian women wear a white kerchief on

their heads and all of this Sunday finery is spotlessly clean. During the week their apparel may not be quite so complete and may consist in the case of the men, only of a pair of tunu or sail-cloth trousers; of the women, of a long strip of tunu wound about the waist and reaching to the knees. Shoes are seldom worn by either the men or the women and are only being introduced by the "dandies," or the young girls who have been to the coast towns to work and have seen the white or Ladino population wear them. The same is true of stockings, of course. Children of six to eight years, or even older, seldom wear any clothing during the week, with the exception of a narrow loin cloth in the case of the girls. Boys and girls are exceptionally pretty children, like little chocolate men and women with their well-fed bodies and bright eyes.

Dwellings The houses of the Indians formerly were no houses at all in the sense that civilized people understood this word. They were constructed of about four to six posts of the hardest wood available, dug into the ground, and a roof of either Bapta Palm leaf or Scomfra reeds, or Attack leaves. The roof was six to eight feet above the ground. Usually there was no other floor than the bare ground and no walls or screens of any kind against the wind and the weather. There was absolutely no furniture. The hammocks were strung between the posts; whatever possessions of the inhabitants were not in actual use, rested on the cross-beams. Chickens, dogs, and the ubiquitous "razor-back" pigs had free ingress and egress and in the rainy season, when the "floor" was softened, often mired by the heavy rains, the place was a most miserable abode. The inhabitants, huddling about the fire, with strips of tunu around their shoulders like blankets, would shiver and be miserable in spite of the

blaze in front of them. In the rainy season there would be absolutely nothing to do after the meals, but to stare into the fire, or lie idly in the hammocks. The meal usually consisted of Wabul, possibly some Cassava or Taro and a fish. In the dry season the inhabitants would be under their roofs only for their meals, which would be eaten from a banana leaf without benefit of knife, fork or spoon. Salt is an expensive and often unobtainable luxury. The prevalence of much sickness of the digestive organs is easily explained by the quantities of starchy food that are eaten.

Improvements With Christianity, a marked improvement in the mode of living especially with reference to clothing and housing, has come. "Cleanliness is next to godliness" holds true here too. The example of the missionary family living in their midst, did much to introduce new ideas. In places where the ground is largely under water during the rainy season, a floor was added to the house. This floor was built about two feet above the ground and consisted of bamboo or bapta-palm poles laid side by side. It was learned also that a Christian family life could not be maintained in an open shelter without any walls, as their houses had been built hitherto. The first attempts at shutting out the outside world, were made by placing bamboo or palm poles side by side all around the building. This was not very satisfactory. The next step was to construct wicker-work between the upright posts of the houses. Eventually this was replaced by split bamboo boards. A door was constructed, window-openings with board shutters were added along with the bamboo walls. By and by the desirability of more than one room became apparent and inside cross-walls were constructed. The kitchen was transferred to a separate building. Eventually some furniture was added; a bed-

stead (just six posts in the ground with cross pieces and bamboo boards laid on them), a table followed, and some rude benches were constructed under the supervision of the missionary. Some knives and spoons, even some plates, cups and saucers were acquired—the shelter had become a home, and all within the memory of the present generation. The roofs, especially when they were woven of attak leaves as was usually the case in the interior, were carefully constructed and showed artistic neatness when seen from the inside. This weaving of leaves on staves is done by the women, while the men fasten them on the rafters. Special care is now being taken in this work, particularly in the case of the Indian chapels erected in the various villages. One of the finest that the visitor saw, was at Wirrapani on the middle Wangks. As for utensils (aside of what Christian homelife has brought to their consciousness) the iron cooking-pot on three short legs, in which everything is broiled or baked, is universally found. One also finds in each home a number of calabashes; whole, when they are to be used as water vessels; halved, when they are to be used as cups and saucers. At least one, often several machettes (a long straight corn-knife, sharpened to an almost razor-like edge) are found in every home, as are also some bows and arrows and usually several spears. The points of these spears may consist of a sharpened three-cornered file, or some other metal head, sometimes barbed; the arrows are often pointed with the tooth of a shark. Some fish-nets and a shot-gun, if the head of the house can scrape together enough money to acquire one, are also found almost everywhere.

Food The sustenance of the Indians of the coast as well as of the interior, is gained from the chase and fishing, together with some rather primitive agriculture on small plantations on which they raise

Cassava, Indian corn, Taro, Yams, Sugar-cane and especially Bananas.

Skill Men and women are good swimmers, hardy paddlers, and the men are fine marksmen with the bow and arrow. It is a real pleasure to watch them in any of these occupations and teaches the observer something of what energy and fire are hidden in these usually rather quiet and stolid people of the Indian race. The writer was given the pleasure of seeing the twelve various uses of the paddle. It was while we were coming down stream from a visit of the Tilba on the upper Wangks. Evangelist Leo Miller led in the exhibition, which the nine Miskito paddlers had arranged. They depicted symbolically the various ways of hunting birds and animals of the jungle, of fishing, of catching turtles and kackamuck, and of waging war. The pitpan shoots over the waters with an incredible swiftness during such an exhibition and all the energy and every muscle of the paddlers is brought into play, so that even one foreign to their inner life, which is usually secreted from the stranger, gains a glimpse of what the Indian of Central America may have been, when he was the lord of the land.

Their skill in fashioning Pitpans and Doris from huge Mahogany or Cedar logs is also noteworthy. The pitpan is a boat of smaller size, with a round bottom and is usually used on the rivers. Children have small pitpans of their own and handle these with marvellous dexterity. They stand, like their elders, quite unconcernedly and evidently at ease in them, while poling them up-stream, or sit in them while paddling them down-stream. But woe unto the stranger, who attempts to imitate them in stepping into the pitpan or in rising to leave it. The safest thing for him to do is to gain a seat even if that should be in the rather moist bottom of the boat!

It is almost impossible to stand and maintain one's balance in one of these round-bottomed pitpans; and yet the Indian people, young and old are quite equal to it. The other kind of boat constructed by the Miskito and the Rama people,, and the Sumo to some extent, is the dori. It is a larger boat with a keel, and often has a small mast and a sail. It is also hewn out of a log, but its sides may be built up, so that it is deeper. It is used for navigation on the lagoons and the open sea. The dwellers on the shores of these bodies of water attain a wonderful efficiency in handling this craft. Children find unending pleasure in riding the breakers on the sea-shore and in trying to cross the breakers without overturning their boats. It was most interesting to observe them, at Tasbapauni for instance. The paddles are used by dipping them vertically into the water.

Health It might be supposed that people who live out in the open air and sunshine to such a great extent, would know nothing of disease. That would be an erroneous conclusion. There are many sick people and the proportion of really old people is small. A travelling missionary will have a goodly number of consultations in every village he visits, and at central stations, where a missionary with medical training is located, or where a missionary nurse may be found, two days a week are usually set apart for "sikia" days, and the people come a long distance for medicine. The native doctor is called Sukia.

Even though the sukias often know something of the medicinal properties of many tropical plants, they are of late inclined to use poisonous chemicals like Cyankali, which is used in the smelters, etc., in the mines, because they are "karna" i. e. strong; they naturally kill their patients with such "remedies," instead of restoring them to health. One of the harmless remedies is a mixture of herbs, which is boiled

and in the steam of which the patient, covered with strips of tunu, has to sit, until a profuse perspiration results. Purgatives also are in favor with the sukias. They may use either their machettes, a sharpened file, or broken pieces of glass as surgical instruments. Rheumatism for example is "cured" through an operation: incisions are made with either one of these instruments in the part of the body, which seems affected by rheumatism, to let the thing out, which causes the pain! Similarly drastic measures are resorted to in other cases. For the removal of an aching tooth one end of a file, or even a spike may be used by the sukias. No further comment on such surgery is required. The missionaries have been able to bring relief and positive help in innumerable instances.

Aside from the wounds, which are caused by careless use of the machette, and occasional shot-gun wounds, there are various internal ailments, which are to be found rather frequently. Among these are ailments of the digestive organs, caused by eating large quantities of starchy foods without salt. Then there are tubercular infections, which cause many deaths, and an occasional epidemic of small-pox. Rheumatic trouble is caused by sleeping on the damp ground. Malaria is quite prevalent in the eastern part of the country, and while the people know of, and use quinine, when they are able to obtain it, these recurrent malarial attacks cause diseases of the liver and so become the cause of death. Then there are the various diseases of the skin, caused by insect-bites, infections, or the eating of excessive amounts of fish in a poor state of preservation. Bulbus is rather frequent; it is a repulsive looking infection and destroys the pigment of the skin, leaving it with many white spots, which never take on the natural color again. In a country with so many snakes, snake-bites do occur now and then of course, as do stings of scorpions, which are feared almost as much, and the bites of the

large spiders. These are the same spiders that sometimes find their way into North America with bananas. But these mishaps are not nearly as frequent as the visitor to the country might suppose. Much more troublesome, if not so dangerous are the insects and their stings. These range all the way from the grasslice and chegoes (chiggers) to the sand-flies and a species of yellow horse-fly, which infests the swampy neighborhoods and is especially noticeable at Prinzipolka and Walpasiksa. The chegoes, which deposit their eggs in a little bag under the skin of the feet, may cause very bad sores, and even blood-poisoning. The Indians are able to remove these egg-deposits with a needle, almost without pain. The difficulty is that they do not possess a needle!

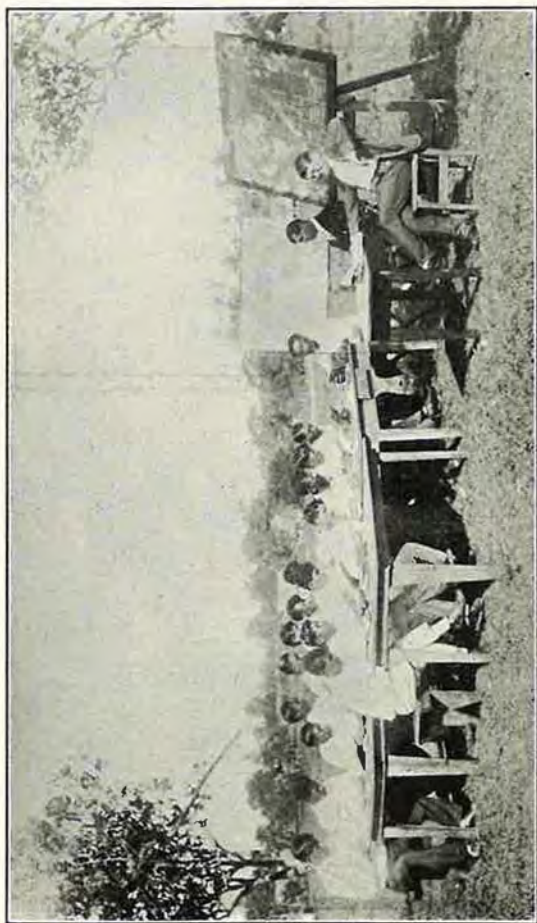
The population of the country was steadily decreasing before the advent of the missionary. Mr. T. Young, an Englishman who lived in the country for several years, found one hundred and fifty warriors at Cabo Gracias a Dios and four years later only about sixty, whereas tradition had set the number at one thousand in the earliest times. The cause for this was to be found not only in the several small-pox epidemics of which mention has already been made, but largely also in the consumption of intoxicating liquors, which the white trader offers for sale and which are a terrible and almost irresistible temptation for these poor children of the wilderness. The Indians knew how to prepare intoxicants from palm-juice and especially the so-called "mishla" made from cassava, bananas or corn, and they had fearful debauches, but the devastation wrought by the native liquor was multiplied by the foreign liquor. Other reasons for the diminishing numbers of the population, are the social diseases introduced among the Indians by their neighbors and by the white adventurers roaming over the land, and the killing of so many children, especially little girls, in the times before the

Moravian Mission found a foot-hold. Wherever the people have become Christians, these evils gradually disappear and the population is again on the increase. This was very noticeably demonstrated at Sangsangta on the upper Wangks and its out-stations.

Mentality These Indians are by no means mentally inferior to any other race. They are exceedingly alert and observant in everything which has any relation to their life and safety, but their mental powers are undeveloped. Coming in touch with the industrial development at Puerta Cabezas for example, where a large saw-mill has been erected in addition to the railroad shop and the ice-plant, it is interesting to hear how those, who had worked there, describe the working of the log-carriage and sawing machinery and how they endeavor to make clear to their compatriots of the jungle, what they had seen and heard and learned. It is also most interesting, even for a visitor unable to understand the language, to watch an Indian hunter describe his adventures in the forest. The usually stolid and unemotional Indian becomes most alert and vivid in his pantomimic descriptions of how he stalked his prey, what happened then and how he succeeded in getting it. He knows the names and the habits and the uses of everything that surrounds him: animals and plants, and is especially familiar with anything that can be found to quench his thirst and appease his hunger. He is not without imagination and his eyes catch something of their old fire, traditionally attributed to this race of warriors, when the men sit around the fire of an evening and the old men of the village relate the legends of the heroic deeds of their ancestors. The Indians can sit by the hour and listen to the teller of animal fables and fairy stories and utterly forget their poverty and the misery that surrounds them in the interest which this world of phantasy

arouses in them. When he eventually awakens from his reverie, he may smile and say, "All a lie, all a lie; but it is beautiful!" To watch such a circle of men, with the women and the children standing about the edge, sitting around a fire under the brilliant, starry sky of the tropics, surrounded by the silent jungle, listening to the story teller, or the missionary, as he tells them of the love of God, is a most poetic and interesting sight and one that cannot be easily forgotten. The writer has such a picture most vividly in his mind and memory; it was at Asang on the Wangks River. After the festive reception which Evangelist Leo Miller and his flock had given the visitors from afar, and after the service which had been held, the people had dispersed to their homes. Then after the evening meal, the visitors sat on the verandah of the evangelist's home. A little distance away, below the bluff on which the village stands, the river murmured monotonously, and beyond the river the dense wall of jungle rose black and silent. Here and there a torch showed in the village and moved in the direction of the mission compound. Soon the yard was filled with a throng of silent men, women and children, intent on catching something of the conversation carried on on the verandah between the visitors and the chief-men of the village. After some time one of the missionaries suggested singing a hymn, and out of the dark church yard there arose hymn after hymn, which had been taught to young and old. Then a few remarks by the missionary, a prayer by another of the visitors, another hymn, and then with a friendly "Aisabe!" the assembly dispersed to the humble homes of the village; soon silence reigned supreme. The peace of God resting upon a once restless and peaceless village in the rain-forest of Nicaragua!

Languages The languages of these Indian tribes were not very rich. Their ancestors, the Nicaraos, descendants of the Aztecs, had had sufficient astronomical knowledge to have developed a regular calendar. They also had a system of picture writing. But the Indians with whom the missionaries came into contact, knew nothing of all this. Their mathematical knowledge did not extend beyond the number twenty, and although they were able to express larger numbers, it was a difficult task. They had real names for only the first five numerals, denoting the fingers of one hand. With number six began the system of "one hand and one finger, one hand and two, etc.," and then two hands and one (toe), two hands and two, etc., two hands and one foot and one, two hands and one foot and two, etc., until both hands and both feet have been utilized, and that equals twenty or the sum of a man! The missionaries had of necessity to find expressions in foreign tongues for numerals above six and for ideas and customs of the Christian religion. Since the former Mosquito Coast, as long as it was an independent state, was under the protection of England, and as many of the Creoles living there had adopted English as their mother-tongue, it was most natural that such assistance be sought in the English language. One now finds many words of English origin acclimatized in the Miskito speech, but the forms are not always easily recognizable. For example among the numerals: handat-hundred; tausin-thousand; milyan-million. Other derivations are : epron-apron; dor-door; tebil-table; windo-window; skul-school; Matyu Gospelka-Gospel of Matthew; Jon-John; Apostel nami Storka-Stories of the Apostles-Acts of the Apostles. Bro. George Heath, the translator of the New Testament into the Miskito language, has done most admirable work in this translation and has adhered very closely to the original Miskito ideas and forms of speech. This



Evangelists School at Wasia



Dama Thompson of Sangsangta



The Old and the New
Heathen and Christian

translation is likely to exert a powerful influence on the development of the Miskito language.

Character The character of the individual Indian is a mixture of good and evil, of admirable and less admirable traits, such as human beings of any race and color are apt to show. He is implacable and vindictive if he has been wronged, even though very patient in awaiting the time for revenge. On the other hand he is frank and outspoken even to the point of rudeness, when he has no reason to believe that self-protection demands secrecy. He shows a fine spirit of hospitality and kindness, especially when he believes that people have kindly intentions toward him and his people. The Indians, for example, would never allow the writer to take the lead or the rear in walking through the jungle, where people walk in single file. His place was in the center of the line, so that no danger from either the front or the rear might assail him. At night when the camp was pitched on a sand-bank, or even in an open Indian home, the Indian travelling companions would place their hammocks or lie on the ground on either side of the visitor. They would offer and often actually did, to carry their friend across a stream or to the landing place on their backs. In matters of honesty and faithfulness, the Indian shames many a member of Christian nations. He loves his children, especially the boys, and shows much consideration for them, but that does not prevent the women from killing their little girl babies directly after birth, because of their disappointment at their not being boys. But much strife and many feuds arise because of unfaithfulness in marriage and from the custom of polygamy which still prevails among the heathen. Marriage does not seem to have a moral foundation, but rests on a solely utilitarian basis: the wife is the servant and chief laborer of the husband, who pur-

chases her for one or several cows, or for some other consideration, or for his services to the mother. And some of the saddest and most deplorable sides of Indian life may be explained because of this relationship between husband and wife.

Life in the jungle is restricted within very narrow limits in more than one respect. Adult life is largely taken up with the struggle for needed sustenance of the body; the mind is starved and of amusements, which civilized life offers in such variety and abundance, the Indian hardly knows anything. The terribly wild and lascivious dances, connected with the awful mishla-feasts, and which so frequently end in bloody fights and even murder, can hardly be called amusements. Even child-life is poverty stricken, although the parents usually try to provide for the needs of the body. A small bow with arrows, a small boat with paddles, etc., are provided for the boys; the little girls may share in whatever amusements they afford, if their brothers will permit them to do so. Otherwise the little girls have to learn early that woman's lot in the jungle is one of hard work, and frequently has ill treatment as its reward. The boys may be permitted to accompany their fathers on the chase, but the girls must begin at an early age to gather the small oysters clinging to the roots of the mangroves, standing waist-deep in the water, or they have to fish with nets by wading in the lagoon and the sea, or at least to mind the younger brothers and sisters.

The lot of an adult woman is even harder. She may be driven out with her children by her husband for almost any reason and compelled to shift for herself as best she may, not to speak of the pitiful lot, which is hers, while living with a husband. Jungle-life is sad life; joy finds a place in it only, when Jesus Christ becomes Saviour and Friend of those, who spend their life there.

Government

The tribal organization has been modified and is a very loose one at present. An official with the Spanish title of Syndico is to be found in the larger villages, who represents the village over against the government and also administers justice to a certain extent, also an Alcalde or mayor. A police-officer of the Nicaraguan government is likewise stationed in each district.

Religion

The religion of the Indian tribes among whom our Mission has labored for over eighty years, belongs to the animistic group or beliefs, which is found in so many parts of the world. It represents no clear-cut ideas, and is not a real faith, which might give comfort in times of sorrow, or stability of character in times of stress and temptation. It knows nothing of a revelation of the living God. Although the names and appellations differ, the belief of the Miskitos and the Sumos are fundamentally the same. We shall therefore present merely an outline of these beliefs and in doing so largely follow a report of Bro. Gebhardt.

The people know of a great and good being, whom they name "Won Aisa," that is "Our Father." But he does neither good nor evil to men; not the former, because he is so far away and the evil spirits will not let him; not the latter, because he is good and desires nothing but good for his children, the Indians. There seems, therefore, to be no incentive for entering into a personal relation with him, and the whole idea exercises absolutely no influence over the Indian. They may indeed, "pray" to "Won Aisa" before they leave on a hunting or fishing expedition, but they seem to expect no definite result, and the form of their prayer has no worship in it; on the contrary it impresses a civilized man as ludicrous. Won Aisa never reproves or punishes his Indian children, however much they may have sinned.

On the other hand, a veritable host of evil spirits surround the Indians and threaten them with all manner of disaster. These are called Ulassa. There are three chief Ulassa, which are to be feared more than the others. These are: Waiwin Tara, who pursues men on dry land and causes drought and crop-failure; Liva Tara, who has his palace at a certain whirlpool on the upper Wangks River which heathen Indians never navigated; he chases away the fish, uses the crocodiles for destroying people, and overturns the boats of the Indians and then compels them to serve him in his palace at the bottom of the river. The varicolored stones and pebbles in the river-bed are the remnants from the building of Liva Tara's palace. Prahaku reigns in the air and terrifies men and animals with tremendous rains and hurricanes. The rainbow is his threatening symbol in the sky. Children are hurriedly called in and covered with clothing or blankets when a rainbow appears in the sky, for that is very dangerous. The host of less powerful Ulassa, which populates the forest and the river, and terrorizes even the valiant warriors, so that they would under no condition travel for any distance, alone, after nightfall, is subservient to these three potent spirits. These minor Ulassa cause sickness and death and molest people in various ways. Of these the Miskitos knows four kinds:

1. The spirits of the departed, called Isingnis; 2. Demons, called Ulassa; 3. Evil spirits or devils, called Waiwans, and 4. The spirits of animals, called Yumukkas, such as e. g., tiger, alligator, snake and cow spirits. Over against all these spirits the ordinary Indian is entirely powerless and helpless. Only sukias, or witch-doctors, are able to assist man against the attacks of these spirits. Especially in cases of sickness and of death are the evil spirits concerned. The Indian knows practically no such thing as a natural cause of sickness or death. If he gets ill, it is the

business of the sukia in the first place to determine, what has been the cause of the illness. There are three causes of sickness: 1. "Ulassa prukan," i. e. stricken by a demon. In this case the sukia has to drive away the demon, i. e., "Ulassa kangbaia." To that end he makes use of three magic words, called Lion, Bull-dog, and Limi bullni, i. e., spotted tiger. He mutters some unintelligible stuff, goes through all sorts of hocus-pocus, and gives a lot of instructions regarding diet and other things, until, as he says, he has banished the Ulassa. 2. "Yumukka alkan," i. e., seized by the spirits of an animal. This spirit has to be scared away by means of "Yumukka yabakaia." That is done in the following way: The body of the patient is rubbed with oil and subjected to massage. At the same time the sukia blows into some water, some of which the patient thereupon drinks, whilst he is ordered to wash himself with the remainder. If, however, these two remedies do not help—and this is, of course, oftentimes the case—then the sukia is by no means at a loss what to do, for he asserts that the patient has been poisoned ("poison munnan"). Accordingly, an antidote has to be given ("poison kangbaia sika"). The patient is isolated; a kind of steam bath is prescribed, and no one is allowed to pass eastward of the place where the patient is lying. This leaves a door of escape for the sukia; for if this method of treatment also fails to restore the sick one to health, the sukia affirms that someone has passed the patient on the east and in this way the effect of the remedy has been annulled. Woe to the one who is suspected of having done this! But worse still is the lot of him who is suspected of having poisoned anyone.

As the ordinary man is powerless against these spirits, he lives in a constant state of fear, which precludes any peace or happiness. The statement so commonly made that these children of nature are happy

and enjoy life, as long as they know of nothing else, is therefore, entirely untrue and merely shows the ignorance of the writers. There is no real peace for these Indians until they are rescued from their terror through the Gospel of the Lord Jesus Christ. As stated there is only one person who, in the estimation of the heathen Indian, is able to cope with the Ulassa, and that is the sukia, the medicine-man or the sorcerer of the community. These sukias are usually the shrewdest men (occasionally women) of the community and must undergo a period of fasting and training before they can cope with the Ulassa. It is difficult work, however, to bring the Ulassa into subjection, and it must be well paid. The simpler forms of incantation may cost from two to three dollars, the more difficult ones as much as twenty dollars, which is a veritable fortune for these poverty stricken Indians. Payment is seldom made in money; guns, adzes, boats, cows, etc., are usually given instead.

Ad. Schulze in his "Missionstunden" gives a description of such a performance among the Sumos, which differs somewhat from that given by Bro. Gebhardt, who speaks of the Miskitos. The sukia uses three rag dolls about twelve inches long. It is supposed that the sick person has been made a prisoner by the great spirit of the mountain Asampaka, represented by the largest of the three dolls. As the sukia may not approach the great spirit himself, he negotiates with the great spirit's counsellor, represented by the second doll. Following upon the intercession of this counsellor, the jailor, represented by the third doll, is ordered to release the prisoner. A sacrifice is needed, however, and that is provided by a number of little boys, less than six years old, from each of whom the sukia draws a few drops of blood, by making an incision under their tongues. This blood is sprinkled upon the three dolls and the sick person, whereupon the dolls are buried and the sick person

is supposed to recover. The entire procedure is carried on with a tremendous show of energy and amidst a fearful howling and din. This is intended to properly impress the sick person and the relatives. The "cure" is therefore rather expensive and may cost from fifteen to twenty dollars.

The sukia is also active in other ways. As stated supposedly no death occurs from natural causes: either the Ulassa are to blame, or it is due to the machinations of some enemy. But who is this "enemy"? Only the sukia can discover this. If the sukia designates any person (whom perchance he may wish to remove from the community) as the enemy to blame for sickness or death, that person will fall a prey to the vengeance of the relatives of the sick or dead person. And no one is ever sure of not being so accused by the sukia! This real ruler of the people must be kept friendly at all costs, and this is another reason for the terror and unsafety in which the Indian spends his life. There is no confidence and trustfulness between man and man in a heathen village, and vendetta and poison claim many a victim in the jungles of the land.

Heathen beliefs show themselves most pronouncedly in the burial customs of the people. When an Indian dies, both old and young hasten to the house of mourning. An animal is killed and distributed among the relatives and mourners, whose mourning may be measured by the size of the piece of meat each one receives. If no animal is killed, no mourners appear; and if the ration of meat is a small one, the mourning soon comes to an end. Quite openly they may be heard to say: "Why then should we mourn a long time for so small a piece of meat?" It is the duty of the female relatives of the deceased to sing the dirge; they cut off their hair, inflict wounds on their heads with large knives, tie their necks tightly with string, as if they meant to strangle themselves, plunge into

the water, and again cry out with all their might. In short, they carry on as if they were demented.

Then again, with covered heads they sing the praises of the departed one, in low and monotonous strains, which are frequently interrupted by cries and wails of sorrow. No one who has ever heard the death-wail rise from an Indian hut in the jungle, will ever forget that piercing cry of despair, so full of hopelessness and terror.

A coffin is not always made,, as boards for that purpose may not always be available. The corpse may be rolled in several layers of tunu, or a boat may be cut in half, the corpse being laid in the one half, and the other being used as a covering. The dead person is provided with a candle made of crude rubber, so that the soul may not need to walk in darkness on its journey into the other world. A small calabash is tied to his feet to serve as restitution for sins committed in this life. A staff for the long journey is laid by the side of the corpse, and also a miniature boat for use in crossing any rivers which may have to be crossed. Besides all this, bow and arrows, spears, and fishing tackle are buried with the body. They may be needed in the land of bliss, which the souls enter after they have crossed the last and largest river. The journey takes considerable time, however, and in order that the soul may not starve before reaching its destination, food is placed on the grave every day for at least a week. A fire lit on the grave will speed the soul on its way to the land of bliss.

On the ninth day after death the sukia has to catch the spirit of the departed one and bury it. This is called Isingui sakaia. As at the time of the burial, so also in connection with this ceremony, a drinking bout is instituted, which often lasts for days; for the sukia does not always succeed in catching the spirit quickly, especially if the deceased was a well-to-do personage! In such cases, the spirit through the su-

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kia demands that one or more head of cattle should be slaughtered, and after that pigs, fowls, rum, &c., shall be supplied. During that time the sukia lives like a king, until he begins to observe that he cannot get anything more out of the relatives of the departed one. Then the sukia appears and holds in his hands a closed calabash, in which the soul of the departed is now safe, thanks to the efforts and exertions of the sukia, who has had to struggle for it with the Ulassa.

At times it happens that the sukia catches the spirit of one who has only been reported dead. This happened once at the Cape. A young man, who used to work at Great River, was reported to have died, and it was now the sukia's business to catch his Isingni. And this he succeeded in doing, too, in spite of the difficulty of catching a spirit in the distance. However, a few months later this same man turned up at the Cape alive, and was not a little surprised and annoyed at not finding his goods and chattels in his house. Of course, the sukia was obliged to restore what he had taken in payment for his useless services. But this does not shake the "faith" of the Indians in the powers of the sukia; they have nowhere else to turn in their distress.

The end of the celebration is one before which we can only hide our faces in pity and shame. All that is evil in the nature of these children of the jungle, comes to the surface under the influence of that native intoxicating drink, the mishla. Let us draw a veil over the degradation and sin from which there was no escape until the Gospel showed a way to freedom and offered redemption in Jesus.

The Caribbs From Marshall Point, an out-station of Pearl Lagoon, on the lagoon of the same name, some attempts have been made to reach the two or three settlements of Caribb Indians, which are found in the neighborhood. The writer visited

one of these settlements (Orinoco) and was much surprised to find, instead of Indians, very dark colored people with all the characteristics of the Negro race. Their houses differed very markedly from the houses of the indigent Indians of the land. They had walls made of a kind of wicker work, plastered with mud. The floors were only mud floors, but considerable furniture was found in these houses, in one of them even a Singer sewing machine! The Caribbs, whom the writer met, understood English well, but he was told that they speak an Indian language among themselves. The Caribbs were the original inhabitants of the West Indian islands and at the time of their discovery by Columbus were a powerful and war-like nation. They succumbed, however, to various inroads of a South American tribe and later intermarried with the African slaves, who had been brought to the islands. The African strain has apparently predominated and their appearance is changed completely. The remnants of the Caribbs were taken to British Honduras and from there have wandered into various parts of Central America. Those at Orinoco were rather far advanced in civilization and not only attended services, but also sent their children to Marshall Point to school.

Creoles and Negroes Moravian Mission work has especially been blessed among the Creole and Negro population of the coast. Roughly speaking about one-third of our membership consists of people of these races. The Creoles are descendants of the Buccaneers (especially those of Scotch nationality), who in the seventeenth and eighteenth centuries had founded a kind of free booter republic on the Spanish Main. They were used by England in her wars with Spain and France, but they also allied themselves with the native Miskito population and assisted the Miskitos to maintain their inde-

pendence from Spain and in subjecting other tribes of the land to their rule.

The Creole population is the most advanced element of the population on the coast. They are a very sympathetic people, characterized by a rather refined and gentle demeanor, mentally wide awake and alert, capable of intellectual training, spiritually richly blessed and with the exception of the Spanish element far in advance of other inhabitants of the coast; all in all a lovable race. They are rather reticent over against the stranger, however, and it is often difficult for the missionary to win their confidence. After they have learned to know and trust the missionary, however, as a man in sympathy with them and their aspirations, they are most loyal to their friends and devoted to the work of God among them.

Side by side with them, and united with them in the same congregations, are not a few West Indian Negroes to be found, descendants of former slaves. They usually are darker in color, but a very progressive and energetic element of the population, loyal to the Gospel, able singers and also mentally well endowed. The Gospel has taken root most deeply among these Creole and Negro people. These two races use the English language as their "mother" tongue, even though it must be owned, that it has acquired many a peculiar twist and many a foreign phrase in these surroundings. Creoles and Negroes therefore read their Bibles and pray in English and church and school work is carried on among them by means of that language. Many of our most capable teachers and evangelists, and a number of ordained native missionaries have been furnished by these elements of the population. The writer has most pleasant memories of their home and family life, for he has gone in and out among them and more than once spent a number of days in the homes of our colored fellow workers in the Gospel. These homes were fine

Christian homes in the full sense of these words.

A Bit of History Something should be said about the political history of the territory in question. The land was discovered by Christopher Columbus himself on his fourth and last voyage of discovery in 1502. King Ferdinand of Spain sent a governor to the territory in 1512, but his attempt to actually take possession failed disastrously. The inhabitants of Mosquitia repulsed every attack. The attacks of 1522 and 1523 which were launched from the Honduras and Guatemala territory were not any more successful. The Spaniards at last desisted and signified their respect for the inhabitants of the coast by calling them "Indos bravos," i. e., brave Indians.

Not long after 1600 Spain made another attempt to gain possession of the Coast. It choose different instruments this time than the armed soldiers: it sent monks, sometimes accompanied by soldiers and sometimes alone. History has little to say about the labors of these Catholic missionaries; only the names of the Andalusians: Christobal Martinez de la Puerta, Juan Vena and Benito Lopez are recorded. They are supposed to have lived among the Indians at Cabo Gracias a Dios for several years, baptized a considerable number of them, but finally to have lost their lives in one of the frequent encounters between the various tribes. The Governor of Truxillo asked for their remains, received them and buried them with great pomp and ceremony on July 16, 1634. Spain soon made another attempt to take the land by force, but the various tribes forgot their differences and stood side by side in repulsing the invaders. The stories of these valiant ancestors still form part of the tales that inspire the youthful Indians about the campfires of today.

The Indians realized that soon the superior weapons and strength of the Spaniards might succeed and

accordingly they cast about for allies and supplies from outside. It may be a question whether the assertion of a British historian that the Miskitos had sought connections with England as early as the reign of King Charles I (1625-1649), rests on facts, but historically it can be proved that the Miskito Indians placed themselves under the protection of Great Britain in the year 1670 and that King James recognized their chief as the rightful ruler of the land. It may also be proven that the Miskito Indians sought and found support in their fight for independence, from the Buccaneers, who had organized their free-booter state on the Spanish Main at about this time. These Buccaneers are supposed to have aided the Miskitos or Zambos in subjecting some of the other Indian tribes of the land, the Sumos for example. When the power of the Buccaneers waned, the Miskitos again sought aid from Great Britain, and entered a formal treaty with it in 1720. Ten years later they permitted the founding of three English colonies on the coast. In 1741 a British governor was sent to these colonies and three forts were built for their protection. These continued until the Treaty of Paris in 1763, which concluded one of the numerous disagreements between England and Spain, this time supported by France. England withdrew its garrisons from the forts and ordered its subjects to abandon the colonies. These orders were withdrawn in 1766, but were renewed after the Treaty of Versailles in 1783. The British subjects, however, obeyed these orders only partially and Bryan Edwards asserts that in 1770 about fourteen hundred of these white settlers still remained in Mosquitia and carried on a lively trade with Europe, Jamaica, and the British and Spanish colonies to the north.

The Spanish had gained possession of the fort at Black River after the Treaty of Versailles, but in 1796 they were driven out by the Indian general Rob-

inson, who died about the middle of the nineteenth century at the age of one hundred years.

In spite of all these changes Great Britain was still looked upon as the protector of the Indian state of Mosquitia, and several of the Indian chiefs were either crowned at Belize in British Honduras, or were educated under the supervision of the governors in Jamaica. This is not the place to follow the vicissitudes of this Central American Indian state in detail, although there is many an episode in the history of these two centuries that is full of interest. One incident of such a character is the colonization of the Black River District by the Scotchman, Gregor MacGregor. Many of the Indian rulers were weak men, some given to drunkenness and white adventurers misused their careless good nature more than once. The last crowned king of Mosquitia was George Augustus Frederic, who died in November, 1867. None of his sons was deemed suitable to become his successor, as their mother was not of pure Indian stock. A nephew of his, William Henry Clarence, a boy only ten years of age, was declared king, and a council of Indian chiefs ruled in his stead. He was a promising lad, for he had been educated in Jamaica and had also spent two years in the home of one of our missionaries, Bro. Hoch on Corn Island. He became the victim of a revolutionary plot and died of poisoning in May, 1879. He was followed by George William Albert Hendy and Jonathan Charles Frederic. The line of independent rulers closed with Robert Henry Clarence, who abdicated in 1894 and went to Jamaica. With the consent of the United States, which through various treaties had gained an influential position in Nicaragua and on the Caribbean Sea Coast, and of Great Britain, the one time protector of the Indian state of Mosquitia, the territory was incorporated with the Republic of Nicaragua in 1894. At present the Department of Bluefields and the Comarcas of

Cabo Gracias comprise the former territory of Mosquitia and form an integral part of the Republic, with the same rights and privileges as other departments.

To go into greater detail with reference to the political history of Mosquitia, before and after incorporation with the republic of Nicaragua, is not considered expedient. While the political currents run to and fro, and liberals and conservatives alternate in governing the country, the Indian population holds aloof from political activity and party strife. City-dwellers, among them Creoles and Negroes, take a more lively interest in matters political. Our people have been taught by their missionaries to live at peace with all men and "to seek the peace of the city, where you dwell, and pray unto the Lord for it; for in the peace thereof shall ye have peace." Jerem. 29:7. They submit willingly to the ordinances of men for the Lord's sake and are ready to obey those, who have the rule over them in all things just and honorable. The work of the mission, therefore, has had a tranquilizing influence on the life of the land and is tending toward raising up a citizenry, which first of all seeks progress along religious and moral lines, and on the basis of this a higher economic life, through the peaceful development of the rich resources of the land, which is their home-land, and which they love.

III.

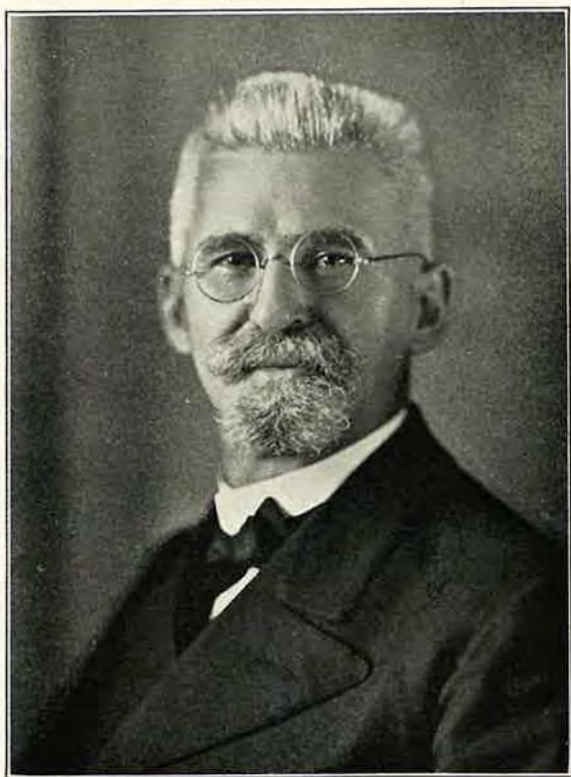
**A SHORT HISTORY OF THE MORAVIAN WORK
IN NICARAGUA**

Beginnings In the opening chapters of this little book, we met the two Moravian missionaries, Heinrich Gottlob Pfeiffer and Abraham Amadeus Reinke, both in the service of the Moravian Church among the Negroes of Jamaica, entering the Bluefields Harbor. The General Mission Board had sent them to investigate the needs and possibilities of a work among the Indians of the then free state of Mosquitia. Pursuant to their report and recognizing the guidance of the Lord in the events leading up to the investigation, as well as being assured of the great need of the people of this coast for the saving grace of Jesus Christ, the General Synod of 1848 resolved to begin the work. Bro. Pfeiffer, who had served in Jamaica for twenty-two years, became the leader of the undertaking, and the brethren Johann Eugen Lundberg and Ernst Gottfried Georg Kandler his assistants, the latter as an un-ordained worker. They left London, together with Mrs. Pfeiffer, on January 4, 1849, on the ship 'Apolline.' The ship also carried fifty soldiers and one hundred prisoners who were being deported. This afforded opportunity for mission work on the long and tedious voyage. Having reached Jamaica on February 22, the Pfeiffers said farewell to the flock which had been under their care for so long a time, and after a swift voyage of only four days, reached Bluefields harbor on March 14. March 14, 1849 is, therefore, the birthday of our Nicaraguan Mission.

Bluefields had received its name from one of the buccaneers, who had made his headquarters in the intricate tangle of arms of the Escondido River,

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Portrait of Bishop Guido Grossmann

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Pearl Lagoon (Magdala) Station



Karawala Station

where it enters the large and beautiful lagoon. The name of the leader, who was of Dutch origin, was really Bleeveld, and the name of the town was originally Blewfield, but has been spelled Bluefields for a considerable time. At the time when our first Moravian missionaries arrived there it was indeed the capital of the independent state of Mosquitia, but it was in spite of this rather imposing fact, only a rather dilapidated village of less than eight hundred inhabitants. The "palace" of the king could hardly be distinguished from the plain, palm-thatched huts of his subjects. The town consisted of a single straggling street running along the shore of the lagoon. Even this single street knew nothing of sidewalk or pavement, and in the rainy season was more a river of mud than a street.

Although the capital of an independent Indian state, there were very few Indians in the town, aside of the chief, or king, and his retinue. Most of the inhabitants were of Creole or Negro blood, among them hardly more than ten white people. As stated in another connection the Creoles were and are a sympathetic people, descended to some extent from the Scotch Buccaneers. The Negro population was largely of West Indian origin. All of them were at the time of the arrival of the missionaries desperately poor, steeped in superstition and living the life that untutored people, left to themselves and without elevating influences, are apt to lead in a tropical country. Among these people the newly arrived missionaries began their work and they found willing hearers. As Bro. Pfeiffer had labored among related elements in Jamaica, the language difficulty did not arise and he found himself very much at home among them.

The First Workers Bro. Kandler, who had been sent as a missionary artisan, did heroic work in trying to replace the old, dilapidated

house, in which they had found shelter, with a new structure before the rainy season should set in. Timber was to be found in abundance in the woods surrounding Bluefields on three sides, but boards had nevertheless to be imported from Jamaica, as there were no saw-mills on the east coast in those days. Many were the adventures of Bro. Kandler in the tropical forests, to which he was a stranger, but the Lord held His hand over him and preserved him from serious harm.

The third of the workers, Bro. Lundberg, had in a comparatively short time, gathered about a dozen young people and had organized a Christian day-school for them. Among his pupils was King George Augustus Frederic, who was eager to acquire some "book-learning" and with it the elements of an education. At the request of the British Consul-general at Greytown, who exercised a sort of guardianship over the "royal family" of Mosquitia, the three sisters of the reigning chief, Agnes, Mathilde, and Victoria, had found a home with Bro. and Sr. Pfeiffer. The oldest of these was about eighteen years of age, and the other two about ten years younger. Sr. Pfeiffer undertook to give them, not only a home with wholesome surroundings, but also the necessary home training. The Sunday School, which was also organized in connection with the preaching services, soon had sixty to eighty attendants, and the oldest of Sr. Pfeiffer's three pupils, who spoke, read and wrote English and had also been baptized, possibly by one of the chaplains or officers on a British man-of-war visiting the harbor, became one of the teachers. The work had an auspicious beginning.

First Baptism Bro. Pfeiffer was an indefatigable worker and not only often helped Bro. Kandler in his building, but made many calls on the Creole and Negro people in their homes. He also

possessed to a remarkable degree the power to bring home to the people their spiritual condition. For example, one day as he met an aged Negress on the street, he spoke to her of her need of a Saviour, so that she might enter into eternal life, especially as she could not be far from the end of her journey on earth. She listened attentively to his exhortation and was deeply moved. Forgetting time and place, she suddenly knelt in the dust of the highway and exclaimed triumphantly and gratefully: "Jesus saves sinners; Jesus saves sinners!" Among those who attended services in the old rickety courthouse, which seemed in imminent danger of collapse, were not a few, who hungered and thirsted after righteousness. Among the first four, who stepped out definitely and asked for individual instruction so that they might make public confession of faith and join the church, was a Creole woman, named Emma Hodgson, whose heart the Lord opened even as that of Lydia of old, as Bro. Pfeiffer expressed it. The other three were her sister and her mother and a Negro named Peterson. The first baptism occurred on October 28, 1849, the candidate was Mary Waters who made a public confession of her faith in Jesus. Shortly thereafter she was married to the man with whom she had lived for years in her state of unbelief.

"Not all Roses" There were also matters, which were less enjoyable. The rainy season found the missionaries still in their old shacks. Bro. Kandler had not been able to complete the new structure. To help out, Dr. Green, the English Consul and physician, offered them his home for the six months during which he was to reside at Greytown. By that time the new mission house would be habitable. At Christmas the missionaries became acquainted with the very questionable mode of celebrating that festival of joy in Latin America and in Blue-

fields in particular. The beating of drums, shooting, howling, dancing, carousing and drinking of liquor, filled the town, even to the very door of the courthouse in which the services were held. The missionaries were deeply grieved to see so many of those, who attended the Sunday School, among the carousers, and especially also the oldest of the three sisters of the King. The King himself yielded to the entreaties of Bro. Pfeiffer and held himself aloof.

In April (according to some sources May), 1850, the missionaries, with thankful hearts, moved into the new mission house. It afforded only small quarters, but it was a home of their own at last. On their first visit in 1847 the chief and his councillors had promised the brethren a tract of land, about one hundred acres, if they would undertake missionary work in their town. The missionary buildings were erected on this land but only about one-tenth of the land was actually taken possession of. It adjoined Dead-man's Creek. This was in the southern part of Bluefields, the part of the city that is at present called Cotton Tree. It was not a desirable place, for surrounded by the primeval forest as it was, it was damp and oppressively hot. In addition it was more than a mile distant from Old Bank, the northern part of the city, in which work was also to be done. Yet it was "home" for the present. Bro. Pfeiffer, however, hoped for another location, more in the center of the city, for the erection of the church. The courthouse proved more and more unsatisfactory as a place of meeting. During one of the evening services, the lights were extinguished and had to be re-lit no fewer than six times, so draughty was the building. In windy weather the hearers congregated as near the door as possible, in the hope of being more likely to escape, in case the old building should collapse! When Bro. Pfeiffer proposed the erection of a church building, thirty of the attendants offered gifts or labor for

the enterprise. It took several years, however, before the work could be actually undertaken. Through the gracious leading of the Lord, a site in the center of the town was procured. It had originally been set aside for the erection of an Anglican church, but as no move was made on the part of this church to begin work at Bluefields, the government transferred it to the Moravian Mission. The first post of iron-wood, the hardest wood available (needed on account of the ravages of the ants), was set on June 25, 1852. The dedication of this church, which was sixty feet long, twenty-seven feet wide and fourteen feet high, was held on June 10, 1855, and the hearts of the missionaries, as well as those of their little flock, rejoiced in the goodness of the Lord, Who had so remarkably blessed the work hitherto. When, about two years later, the owner (a Mr. Thomas) of a tract of land, situated directly opposite from the new church and amply large enough for the purposes of the mission, offered to exchange it for the larger tract of land owned by the mission on the banks of Deadman's Creek, the mission acquired a most favorable location in the center of the town. This location is still the site of our chief mission buildings, although additional churches have been erected at Cotton Tree since then, and at Old Bank.

Progress The work in Bluefields had also grown in numbers from year to year. At the end of the year 1857 a membership of 132 souls could be reported. In addition to these, two or three hundred people attended the services.

Bro. Lundberg likewise had occasion to rejoice over his Sunday School and Day School. A first fruit of this work was a boy, who died during an epidemic of measles; who had attended the Sunday School as faithfully as possible, although not encouraged to do so at home. He told the visiting missionary shortly

before his death: "I love the Saviour and believe He will graciously accept me as a poor sinner."

The example of the missionaries was a very wholesome influence along social lines also. It helped the people to realize the blessings of labor, and Bro. Pfeiffer especially was able to demonstrate how much could be gotten out of the soil by faithfully tilling it. This lifted many a family out of the slough of poverty and placed them on a higher social plane and to this extent, was a blessing to many households.

Difficulties Under these conditions it was only natural that the missionaries should also encounter difficulties in their work. The population was on a deplorably low plane, not only from a distinctly Christian point of view, but also from a moral point of view. The missionaries had to contend against many things, which seemed perfectly proper to the majority of the people. Many of the Creole and Negro inhabitants, and of course many of the Whites, had been baptized, some of them by officers on British ships, but no questions had ever been asked, nor had any instructions in Christian doctrine and Christian living ever been given. And so when the missionaries had to decline to baptize illegitimate children, unless they could be satisfied about the parents and might entertain a reasonable hope that they had the intention of raising their children in the fear and the admonition of the Lord, they were looked upon with unfriendly eyes. The same was true when they refused to admit people, who were living out of harmony with the Word of God as to the relation of the sexes, into the membership of the church. Enmity arose against them but they felt in duty bound to walk, through good reports and evil reports, according to the word of the Gospel they had come to proclaim. And God kept His protecting hand over them, even in difficulties and enmities of this kind, so that

no one ventured to harm them. The work prospered under their care, and today there are three churches in Bluefields serving the Creole and Negro population, with a total membership of 2061 souls. The preaching places on the Escondido River and at Rama Cay are included in this total.

The Indians

The mission had, however, been begun in the interest of the Indian population on the coast, and the brethren felt that they had not really accomplished what they had been sent for, as long as they were not able to labor among the natives of the land. This desire of their hearts was not easily realized. No Indians, except the King and his retinue, all in all about one hundred souls, lived in Bluefields. The Indians preferred a little clearing on the river-bank, or a home on the savannah, to the town. If business brought them to Bluefields, they remained no longer than necessary, and when not under the influence of strong drink, avoided contact with the Whites and Creoles as much as possible. One reason for this behavior may be found in the treatment meted out to them by this portion of the population. They were despised and looked down upon as ignorant and almost unreclaimable creatures. The missionaries endeavored to counteract these conditions, but without much success, except that such Indians as were able to understand English, occasionally attended the preaching services, and on the day when the new church was dedicated, a first fruit from among the Indians, Mathilde, a sister of the reigning chief, was baptized.

First Attempts

Bro. Lundberg attempted to acquire a knowledge of the Miskito language and laboriously gathered a small number of words and phrases. The missionaries felt unable to reach the scattered settlements of the Miskito peo-

ple along the coast without a knowledge of the language, and without a suitable boat. An attempt to settle a larger number of Indian families in town and organize a school for their children, was only temporarily successful. They soon became homesick for the freedom of the clearing and the savannah, and moved back to these native haunts of theirs. The desire to serve the Indians, however, was there. Dr. Green, who befriended the missionaries most faithfully, secured an old boat of the English consulate for them, which Bro. Kandler reconditioned so that it might be used for short trips along the coast and on the lagoon. One of the difficulties was overcome in this way. In 1851 Bro. Pfeiffer visited at English Bank (later Magdala, at present Pearl Lagoon), and repeated the visit in February, 1852, and later. The Indians and Creoles lived side by side at English Bank. During a visit in 1854, an understanding was reached to have the people of English Bank erect an Indian house for the missionary, who was to settle among them. A visit was also paid to the Indians on Rama Cay, twin islands in the Bluefields Lagoon, about twelve miles south of the city. But this was as far as the workers felt able to go. Even the arrival of re-enforcements in the persons of Bro. Juergensen and his wife, and Sr. Antonie Gloeckler as the bride of Bro. Lundberg did not change the course of events noticeably.

Then on the night of May 6, 1856, Bro. H. R. Wullschlaegel, of the General Mission Board, arrived quite unexpectedly for the first official visitation of the Mission. He investigated the state of affairs thoroughly, went to English Bank with Pfeiffer and Juergensen, settled existing misunderstandings among the missionaries, arranged for the calling of teachers from our Teacher Training Institute in the West Indies and set the goal for the work anew: the evangelization of the Indian population! Two things seemed to be

necessary for this program: the missionaries must live among the Indians, instead of trying to draw them to town, and they must preach the Gospel to them in their native tongue, instead of in a foreign language.

**Magdala or
Pearl Lagoon**

The first steps of this newly-laid out course were taken by calling Bro. and Sr. Juergenson to take charge of the work at English Bank, which was named Magdala. The settlement is situated on the southern shore of the Pearl Cay Lagoon. The lagoon is a most beautiful sheet of water with many bays, islands, and peninsulas, so that the settlement was most attractively situated. But the beginning of the work was a difficult one. The two young people, who had been married only about three years, made very vivid and personal experiences of the truths of the ninety-first Psalm: "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. I will say of the Lord: He is my refuge and my fortress; my God in whom I trust. He shall deliver thee from the snare of the fowler, and from the noisome pestilence." They had hardly arranged their few belongings in the poor Indian house, which had been prepared for them, when "the noisome pestilence," the cholera, broke out in the settlement! The first stricken ones died and the numbers of those who contracted the terrible disease increased from day to day. Fearlessly and tirelessly, the new missionary, still a stranger to the people, went from house to house and looked after those in distress. He prescribed simple remedies, nursed the sick ones himself where necessary, and was most faithful in praying with them and for them, so that soon this stranger had won the confidence of Creole and Indian alike. The entire district turned to him in its need, and he succored the people to the best of his ability. So a great blessing resulted from this time of sore trial. The hearts

of the people were opened for the comforting message of the Gospel, and they came to the services and to school in large numbers. The Indians realized that the Book of God, which they had supposed spoke only to the Creoles and the Whites, and the teaching of which had given them their position of superiority over the Indians, belonged to them likewise and that God really and truly cared for the Indians as well as for the Creoles and the Whites. Yea, the missionary had come to tell the Indian especially what the Book of God said! Old and young endeavored to learn the Lord's Prayer; family worship was introduced in various families, and as the building, in which the services were held soon became too small, an open-air service was held every afternoon at five o'clock whenever the weather permitted. The preaching of Juer-gensen was simple; his special gift was his earnest personal testimony and application, and the Spirit of the Lord used it for the awakening and conversion of many souls.

Continuation The blessed work continued under his successor. Bro. Lundberg, who took charge of Magdala in the Fall of 1857. When Christmas came around, the eager congregation gathered at four o'clock in the morning for the first service, and Bro. Lundberg had to be aroused by the helpers, for he had not expected so early a service of this kind! The assembly room was decorated with palms and flowers; even two "chandeliers" had been provided: two barrel hoops, on which six candles had been fastened! It was a joyous service! How deeply the hearts were touched by the work of these two years, came to light in the speech of one of the Indian helpers at the time when he was being set aside for the work. "My friends," said he, "I have been chief among you in many evil things, now I am set aside to be your servant in things pleasing to God. For this

reason I may have to speak sternly to you at times, and you may not feel as kindly toward me, and like me as much as hitherto. But in the name of the Lord I will do it!"

Language Work After some years Bro. Lundberg was replaced by Bro. Grunewald, one of the newer missionaries, and he received as his helper a Bro. Peter Blair, a colored teacher from the West Indies. These two men were destined to lay the foundation for a Christian literature in the Miskito language, for both of them were exceptionally gifted along linguistic lines. Bro. Blair, who had come a little earlier than Grunewald, acquired a knowledge of the Miskito language almost without effort and the learned Grunewald systematized this newly acquired knowledge and was able to preach his first sermon in the Miskito language four months after his arrival! Soon a primer, a reader, a short dictionary, a short grammar and finally also parts of the Scriptures were available for the use of missionaries and congregations and were of inestimable value in the work among the Miskito and Sumo people.

Native Helpers The missionaries had realized as early as 1858 how very desirable the training of native helpers and evangelists was, if the tribes of the coast as well as of the interior were to be evangelized. Bro. Pfeiffer, and later Bro. Feurig, had repeatedly expressed their convictions along these lines. A first attempt had been made at Bluefields when Bro. Blair was still teacher of the day-school there, and when Missionary Grunewald was still stationed at Bluefields. When these two brethren were transferred to Magdala in 1860, this first "Indian School," as it was called, moved with them. The pupils were largely the sons of heathen Indian fami-

lies, among them for a time was the son of the then reigning chief, who found a home with the mission family. They were taught English, but the language in which instruction was properly given was the Miskito tongue. They received instruction in Bible History, the rudiments of geography, general history, natural science, arithmetic, reading and writing, and even drawing. For a part of the day they busied themselves with manual labor in the house and on the plantation. The plan of instruction, therefore, was of the most practical and commendable type. In spite of it all, the undertaking was a failure and in 1865 Bro. Grunewald had to see most of his pupils depart, and only one orphaned boy remained with him. The reasons were to be found in the ignorance of the parents, who desired them to have a knowledge of English, which had become sort of an official language in this Indian state, and when the boys had acquired this, they thought that they had been "tortured" enough and took them home. Our school work has had to contend with this difficulty ever since. In some new and outlying fields, the parents have occasionally desired payment for allowing their sons to "labor" in the schools! And in various places that rather unhealthy desire to have their children taught English above everything else, still persists and creates difficulties. This craving for the English language, when it really ought to be Spanish, the language of the country and of the present-day government, may possibly be explained by the fact that the land was once under the protection of the British king, and by the fact that practically all the industries and the plantations on the east coast are controlled by English and American companies. In addition it must not be forgotten that the Creole and Negro population, which speaks English, is looked up to by the Indian as being superior in intelligence, even though there otherwise is not much love lost

between these two constituent parts of the population. There can be no question, however, that it is to the best interest of the people, as well as of the work as a whole, that all our schools emphasize a knowledge of the Spanish language in addition to their native tongue (English, Miskito, Sumo). The leaders of our work in Nicaragua are realizing this more and more and the policy of the work is being shaped accordingly. It is also fully in harmony with the teachings of the Bible to "seek the best of the land where we dwell."

The first attempt to train a native ministry has been followed ever and anon by resolutions of the General Conference. The last General Conference, held at Bluefields during the visitation of the field by the writer in 1928, resolved anew to find ways and means for such training, and during the last two years Bro. Danneberger has had a number of Indian young men in training at Yulu for this high calling.

Rama Cay In 1857 Bro. and Sr. Juergensen received a call to begin work among the once powerful tribe of Rama Indians, who had settled on Rama Cay (Key). A preliminary visit to the island had been made the previous year by the Brethren Pfeiffer and Feurig. They had been received by scantily clad savages, and so were very much surprised to find these same people neatly and cleanly dressed, when they appeared for the service somewhat later. The visitors had the impression that this was a field ripe for the harvest.

The inhabitants of Rama Cay, one hundred and fifty to one hundred seventy in number, were only part of the Rama tribe. The remainder lived, and still lives on various tiny Cays along the coast, and especially along the banks of the Rama River, which empties into the Caribbean Sea south of Monkey Point. These Rama Cay Indians, while speaking a

language of their own, not related to the Miskito tongue, understood both English and Miskito because of their frequent intercourse with the Creoles at Bluefields and their having formerly been subject to the Miskito tribe. The missionary work among them could be carried on by means of both languages, and the "church language" became English soon after Bro. Juergensen's settlement among them. The reason for this was that the number of the Rama Indians was so small that it seemed hardly worth while to introduce the study of a new language into the work, and also that Bro. Juergensen, although a most efficient and devoted missionary, found it hard to express himself with any degree of freedom in the Miskito tongue.

The Ramas had a questionable reputation: they were reputed to be more than ordinarily afraid of work, and being passionately fond of strong drink; they knew practically nothing of order and cleanliness in their surroundings. The women usually ran into the woods, after having hidden all the machetes and spears, when their husbands and lords, after an expedition to Bluefields, returned to the island with drunken howls. The men then went to look for the women, poking into thickets and bushes with their machettes, and many a one of these women carried the scars, received on such an occasion, throughout her life. One time when Bro. Juergensen tried to shield a woman against the savage treatment that was being meted out to her by her drunken husband, the man hit at him with a machette and he escaped serious injury only by quickly moving to one side. The murdering of girl babies was very prevalent among the Ramas and as late as four years after Bro. Juergensen's arrival, there were only twenty-five girls on the island, as compared with fifty-eight boys. It was not astonishing that Bro. Juergensen's heart failed him and that he feared that the Rama Indians

were unreclaimable for decent living and a life according to the Gospel. But the good Lord gave courage and joyousness of heart and love ever anew; all three were needed.

Naturally the Ramas had no conception of the reasons that had brought the Moravian Missionary to the island, nor of his aims and desires. They knew the white man merely as a potential adversary. An aged woman, with terror in voice and expression, ran to notify the men of Rama, out fishing at the time, of the arrival of Bro. Juergensen: "He has come to enslave us; it is all over with us!" This idea had been sown among the Indians by the liquor dealers of Bluefields. They realized that the beginning of mission work among the Ramas would tend to ruin their business. The Indians at first showed that Juergensen was an unwelcome visitor: they boycotted him, refused to sell him provisions, and asked outrageous wages, when he wished to find helpers for his building operations. They also looked upon his laboring to build a house himself, with disdain. "You work?" a stalwart Indian said to him. "God has given us hands for that very purpose; and these hands of mine are to show and teach you to work likewise!" But this attitude of the Indians was not permanent. Soon one after another offered to lend a hand and when after six weeks the little mission-house was to be dedicated, he invited all the inhabitants of the island to rejoice with him, and most of them came. The brethren Pfeiffer and Feurig came from Bluefields and the service evidently made a deep impression, for three women asked for instruction with a view to being baptized. The attitude of the majority, however, still found expression in what one of them said: "Why should we go to church and listen to him? He provides no clothing, no meat, no rum. Let him go back where he came from; we have not asked him to come; we need no church. We wish to

remain what we are. If, however, he furnishes rum, we will take him for our friend!" But there were also individuals like the one who said, "I have served the world and sin long enough; I will now go to Jesus."

New Things Only seven months after his arrival Bro, Juergensen was permitted to baptize the first fruits from among the Ramas: four women and the above quoted man. It was on July 20, 1858. A marvellous blessing rested on the work henceforth. Ten years later no heathen were left on the island, for the entire population formed a Christian congregation, which looked up to its loving and faithful missionary as to a father.

Their newness of life, the result of their having embraced the Gospel of the Lord Jesus Christ, showed itself not only at home. A number of Indians went to the mainland on a hunting expedition. Three white men on a trip, had, unbeknown to the Indians, pitched their tents near their huts. The time to retire had come. A song rises from the huts, and the white men are all attention in the expectation of hearing some ancient war-ballad. Drawing near, they soon hear the peaceful strains of a Christian hymn, for the Indians are holding their evening worship before retiring. After the hymn, they all fall on their knees and bring their prayers before God, remembering not only their own needs, but those of friend and foe alike. The white listeners were deeply impressed, and in relating their experience to Bro. Juergensen some time later, one of them confessed: "We had taken the Indians for heathen, but it turned out that we were the heathen and they were the Christians."

"Much Patience" But in spite of this there was still much for these young Christians to learn, and much patience had to be exercised by the missionary, who remained on Rama Island

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Indian Cathedral at Bilwas Karma



Bilwas Karma Station



Mission-Workers at Wasla



Neighbors of Mission-Family, Musawas

until 1878. Old customs and superstitions could only gradually be overcome. For example: one day the report that twins, a boy and a girl had been born, came to the missionary. The boy-baby, however, was dead, and in her disappointment and grief the mother had cast out the girl, "for girls bring bad luck." No one dared to touch the cast-out baby or come near the mother. Juergensen at once called on his neighbors, and with them went to the hut, in which the mother of the babies was to be found, took up the cast-off child and placed it in the arms of the mother. No one interfered. Bro. Juergensen then reprimanded the people severely, and showed them that boys and girls are equally beloved by the Saviour. As mentioned before, Bro. Juergensen's strength was not in his preaching but in his faithful pastoral work.

The Rama Cay congregation still bears the impress of Bro. Juergensen's work there, and in 1929, after the visit and with the encouragement from the writer, the supervising missionary, Bro. Kenneth Hamilton, together with several native helpers, undertook a first missionary visit to the other half of the Rama tribe, living in abject poverty and squalor on certain Cays along the coast, and along the Rama River. They are still under the domination of their *sukias*, and are apparently being steadily diminished in numbers by disease and the consequences of some of their ancient customs. Hitherto it has not been possible to reach them with the Gospel, for they have maintained a decidedly unfriendly attitude over against missionary work. Rama Island, however, shows a Christian community with a native evangelist, and is very largely self-supporting. It has a native Christian school and regular Sunday and weekday services. The Bluefields missionary visits there only five or six times a year to administer the sacraments. The work is one of the ripest fruits of the Moravian Missionary endeavor in Nicaragua.

A First Attempt At "The Cape" A year after the institution of the work at Rama Cay, a voyage of investigation along the coast resulted in the attempt to establish a work at Cabo Gracias a Dios. This was at that time looked upon as a part of the then still independent state of Mosquitia, but in the treaty of Managua fell to Nicaragua. The mission, therefore, had to withdraw again; the time of God for that field had not yet come.

Corn Island The establishment of a work among the Creoles of Corn Island (1860) was also of a temporary nature. The Bluefields missionaries had visited there in 1858, but even before them a Baptist Negro preacher had done Christian work on the island. He had to contend against race prejudice and therefore welcomed our missionaries to the island, which was populated by about three hundred and fifty Creoles and a few Whites. The island had a bad reputation in those days as being the center of the liquor trade and of the smuggling on the coast. It had a circumference of about seven miles and was and is extremely fertile, so that it might have supported many more people. Bro. and Sr. Hoch, who had first served in the Basel Mission on the Gold Coast, found a parcel of nearly ten acres of land planted with about sixty-five coco-palms. The new station received the name Joppa. At first the services were very well attended. But soon the faithful workers came face to face with the enemies of all deeper Christian work: drunkenness, licentiousness, and a godless white man! The Hochs fought valiantly with unceasing prayer against these enemies. Their faithful work was not entirely fruitless, but after a temporary upward turn in 1864 the terrible hurricane of 1865 laid everything low. The faithful Hochs were called to service in the West Indies and Bro. and Sr. Renkewitz were called to take their place. The

station was re-erected on the northern end of the island, but the new missionaries made the same sad experiences that their predecessors had made and eventually the work had to be discontinued as a distinctly Moravian work. For a while the widow of Missionary Hall, of Quamwatla, a devoted English woman, did Christian work on the island, but at present only the Baptist Church has an organized work there.

Moving Northward The attempt to take up work at Cabo Gracias, while unsuccessful for the time being, was nevertheless used in the providence of God for the extension of the work in a northerly direction. Three voyages along the coast brought enlightenment as to the extent of the field calling for tillage, and to the imperative need there. The first of these voyages, undertaken by the brethren Feurig, who had become superintendent of the work, and Grunewald, took them as far as Prinzipolka, where contrary winds kept them for twelve days. These twelve days were helpful for forming new connections. The visitors came in touch with the Prinzo-Indians of the bar region, and received invitations from inland places, Quamwatla for example, and from places on the coast as far as Wounta Haulover. (There are a number of "Haulovers" in Nicaragua. The name designates a point where the boat is dragged or transported over land for a short distance and placed in a different body of water, which could not otherwise be reached except with a long detour. At Wounta Haulover there is a narrow bar of sand between the sea and the lagoon, not more than five minutes walk in width.) Astonished at the considerable number of Indians and their receptiveness to the Gospel, the missionaries returned to Magdalena and Bluefields on May 24, 1858, bringing a boy from Quamwatla with them, as a pupil for the Helpers School.

The second voyage brought them as far as Cabo Gracias in March, 1859. It was at this time a village inhabited by about two hundred Indians and some Creoles, as well as a few white traders. The people seemed kindly intentioned, hospitable, and frank, but also lazy, ignorant and given to strong drink. A visit was also made at Irlaya, a short distance up the Wangks River. The visitors brought home the conviction of the need and the suitability of the place as a new station.

The third voyage was the longest and lasted from May to June of 1859. Captain Hansack, with the brethren Kandler and Blair, made this tour of exploration. As many as fifty villages on the coast and along the various rivers and lagoons were visited, and many were the adventures with which the voyagers met in the hitherto unexplored land. This trip of exploration was of utmost importance for the extension of the work, even though a permanent work at Cabo Gracias, which had been the object of the trip, did not materialize at this time; the work lasting only two years. Space will not permit the relation of any details regarding the two years there under the direction of Bro. Kandler. The discontinuance of the work was resolved upon in 1861 and the missionary returned to Bluefields. It evidently was wiser to extend the work gradually toward the north, instead of going from the southern extremity of the land to its northernmost point, and the brethren were now led on this road.

Ephrata-

Wounta Haulover The first step led them to Wounta Haulover, about twenty miles north of Prinzapolka and half way between Bluefields and Cabo Gracias, usually called the "cape" on the coast. This was in the year 1860 and the Lundbergs were the founders of the station. According to the custom of this older

generation of Moravian missionaries, they selected a biblical name for it and called it Ephrata. This name had been intended for the station on the cape, but since this had to be abandoned the name was transferred to Wounta Haulover.

The one hundred inhabitants of the narrow strip of land received the missionaries kindly enough, but soon these became aware of the fact that they were among the uncivilized heathen. On a certain occasion the entire population was intoxicated as early as ten o'clock in the morning. All at once a terror-struck boy came breathlessly to the missionary, crying for help, for somebody was trying to kill his father. Lundberg found two men engaged in a bitter fight, one of the men already bleeding profusely from a deep gash. With the assistance of some, who were still comparatively sober, Bro. Lundberg separated the fighters, tied up the aggressor, while the wounded man fled to the mission house. The precipitate entry of this bleeding, half-clothed man, naturally terrified Sr. Lundberg, who only quieted down, when her husband returned and explained the situation.

In spite of this characteristic experience, the work made good progress; the people came to church and also sent the younger element to church and school in goodly numbers. The preaching of the Word of God had to go hand in hand with attempts of a civilizing nature. The people had to be told, for example, that it was more acceptable for them to come to church and school with, than without clothing. A reaction followed this favorable beginning, as must be expected in human affairs. When in the following year, hurricanes and floods destroyed most of the plantations, a scarcity of food resulted. Experiences of this kind are quite frequent in Nicaragua, as food cannot be preserved there. It is as a rule, plentiful in season, but some disaster, a storm or a flood, may again make the people dependent on hunting and fish-

ing, and then things are used for food that civilized men deem not only unpalatable but inedible. This scarcity of food had its reactions on missionary work: "My stomach is empty, I cannot hear!"—the Indians quite frequently said.

In the second year, however, a man and his wife asked for baptism. Bro. Lundberg gladly instructed them, but was in no haste to baptize them; he wanted first to see how they would adjust their life to their profession. The test came soon enough. The usual mishla feasts were held during the month of December, and the Indians, almost without exception, participated in these deplorable debauches. But the two candidates for baptism showed commendable firmness and held themselves aloof. A much more difficult test came on Christmas Day. A liquor dealer came to the village and soon the population was so intoxicated that no public services could be held. Only the missionary and his family and the two candidates, held a short service. On the way home this emissary of the Evil One approached the candidates and offered them a drink free of charge, knowing full well that with the first taste of the stuff, an Indian is lost and will grasp for more as long as he is capable of standing on his feet. The temptation was terrible, but the Lord watched over His frail children; they declined the gift and went on their way. Bro. Lundberg, therefore, found joyousness of heart in baptizing these first fruits of the work at Ephrata shortly after New Year, 1863. As Joshua and Magdalene they henceforth walked unitedly through life, even though not entirely without stumbling; yea, the husband gave Bro. Luddberg's successor at Ephrata much reason to exercise patience and loving-kindness, but he died at peace with God and man.

A number of other examples might be cited, but space will not permit. There is, however, the story of old Ledama, who used at times to work in the mis-

sionary plantation. He accomplished little, as he was very feeble. One day he stayed away. When he returned some days later, the missionary asked him, "Ledama, where have you been?" "Oh, I was at court." "At court? What did you do there? You haven't gotten a good flogging there I hope?" "Yes, that is just what I got; I have had my ears pricked." (An expression denoting the sharpening of the hearing for the voice of the law.) "But why in all the world did you do that? I did not know that you had done anything amiss." "That is true enough, but I have had myself flogged so that I might remain sensible in the future also and keep from wrong-doing." This simple hearted man was later baptized and walked in his Christian profession in the same simplicity of mind, much to the joy of the missionary.

Bethania-Tasbapauni About this time the work spread in other directions also. An out-station was founded at Tasbapauni (Red Earth) on the bar between the north-eastern shore of Pearl Cay Lagoon and the sea and was named Bethania. The Negro preacher, Bro. Blair, whom we have already met at Pearl Lagoon (Magdala), took charge of this work, as the visits from Pearl Lagoon with a dori, not only consumed much time, but often were fraught with danger. Pearl Cay Lagoon is known for its sudden squalls. Bro. Blair, who had shown himself a man of sterling qualities as a teacher and an evangelist, moved to Tasbapauni in 1864. The people were known all over the land as uncouth and unruly, and the place proved to be a stony ground for the sowing of the Gospel seed. Many a time the missionary was on the point of despairing. One Sunday morning when Bro. Blair was meditating in sadness on the words of the prophet: "But who hath believed our report?" old James Bowie entered the house. "Parson, it is enough now!" Blair was inclined to think that this meant that he had preached

enough and that the old man would no longer listen, but he asked, "What is enough?" "That I have served the devil; I will now serve God. Put down my name for instruction!" And the poor, lonely missionary was comforted.

Even the old sukia (sorcerer) had to acknowledge the power of God in the work of Bro. Blair. When he felt that death was not far off, he called his family about him and said: "I have served the devil with my sorcery. What I have done before you and others was nothing but humbug. I shall not die as a Christian, but I pray God that He may forgive me my sins. And I know that He will hear me. After I am gone, you are not to believe that my spirit can be set at rest by the sukias, they are unable to do it. But Parson Blair speaks the truth, listen to his word, love him and obey him as a father."

In recent years Bro. Peter Watson, another one of our faithful Creole evangelists, who was ordained to the regular ministry only a few years ago, has served at Tasbapauni with much blessing. Tasbapauni is still an out-station of Pearl Lagoon, with a very fine school and an attractive church building. The latter was erected during Bro. Haglund's years of service and bears testimony to his great ability in encouraging the Indians and in finding ways and means of making the seemingly impossible possible. Some few miles to the east of Tasbapauni, there are certain shoals and reefs in the Caribbean Sea, which are the feeding-grounds of the large sea turtles. Bro. Haglund encouraged his Tasbapauni people, who caught the sea turtles for food (an excellent and palatable food they are, as the writer can testify), to catch some of these and sell them, and so provide nails, and door-hinges, windows, and paint for the new church they were to erect. The Indians took kindly to this suggestion and the result is the beautiful and commodious chapel of the Swedish type at Tasbapauni.

Glad and Sad Experiences In order not to go too far ahead chronologically, we may say that the reigning chief of Mosquitia called a general meeting of his people at Wounta Haulover (Ephrata) in July, 1862. At that meeting he proclaimed that polygamy be henceforth abolished in Mosquitia. This was a step in the right direction and the mission workers naturally rejoiced over it. Sad it was, however, that there should be so wide a gap between theory and practice—even in the life of the chief himself. But these children of the wilderness were groping after what was true and lovely, even though progress was made amidst a good deal of stumbling.

The founding of the stations at Kukallaya on a tributary of the Wounta River in 1875, and of Karata on the Lagoon of the same name, through which the mighty Wawa River flows to the sea, in 1871, falls in this period between 1864 and 1880. But all in all, it was a period of slow growth. The statistical reports of the year 1880 showed a membership of 1146 baptized people for the entire mission on the coast.

Two terrible experiences of the Mission in these years must not be overlooked: the hurricanes of 1865 and 1878. Wounta Haulover had been spared by the first of these, but at Bluefields the church, the school-house, the boathouse and the kitchen building were destroyed and had to be rebuilt. Only eight houses of the town remained standing. The mission buildings at Pearl Lagoon had suffered greatly, the roofs were blown off at Rama Cay, the buildings of the mission were entirely destroyed at Corn Island, while at Tasbapauni the sea had washed away almost all the houses.

The hurricane of 1876 left only a dozen houses standing in Bluefields, but among them the new church and school building. The mission house, in which the inhabitants had spent a terrible night was a

mere ruin, but could be repaired. The work suffered for many months after these terrible experiences. A great scarcity of food prevailed. The sympathy of the home churches in England, Germany and America helped to overcome the material losses, and considerable assistance could be given to the people. There was much illness, largely of a malarial nature, among the people and also among the missionaries at this time. Malaria was not so well understood in those days and was supposed to have its origin in miasmatic air rather than in the bite of the anopheles-mosquitoes. A number of workers had to return to the homeland after comparatively short periods of service. But the Lord helped to overcome all these difficulties and prepared the hearts of individuals as well as the work in general, for the large blessings, which He had in store for them. These blessings came in an unlooked-for way.

The Great Awakening On February 13, 1881, an aged Indian chief died at Pearl Lagoon. Among the friends and relatives, who prepared the deceased for burial, a young Creole woman also lent a hand. Her name was Mary Downs. Without any preparatory experiences, so far as we know, she was suddenly seized by an overpowering sense of her sinfulness. Although, as far as men could see, she was no worse a sinner than her fellow-Christians, she felt her utterly lost condition so deeply, that she was convinced that she was lost forever. This deep conviction of her sinfulness manifested itself outwardly in her falling to the ground unconscious. Friends carried her into the house, but her deep despair would not pass away. Next morning Bro. Blair called on her and tried to comfort her with the Gospel message, but the Word evidently did not penetrate the deep gloom which enveloped her soul. At last, on the third day, she was able to grasp the

Gospel message of forgiveness in the blood of Christ. Joy and peace replaced the gloom and despair, and the cataleptic condition of the body disappeared. She could again move about freely and partake of food.

This was the beginning of the marvelous work of grace, which so soon spread far beyond the confines of the mission. Delegations of heathen came from distant points with the question on their lips, "What must we do to be saved?" The attempt has been made to explain the whole movement on the ground of the natural endowments of the Indian race. But the warmth and depth of feeling, as it appeared in many hundreds of individuals in connection with this movement, the deep sense of sin, as well as the manifestations of joy after having received assurances of forgiveness, are not at all in harmony with the rather stolid and sluggish temperament, the cool and unemotional nature of the Indian. All this was not something that welled up from hidden sources within the Indian, but rather something which was bestowed upon them from without and above. On the other hand there is something in the Indian nature, which inclines towards dreams, premonitions and visions, and these appeared soon enough in the movement. But these were rather a source of danger, and the leaders of the people had to watch with unceasing vigilance, so that the spiritual river of living water should not be contaminated by the muddy streams of psychic phenomena. Bro. Schneider tells in his most interesting book on "Moskito," how Bro. Sieboerger, of Wounta Haulover, used to get almost daily messages from certain persons, who claimed to have gotten these messages from God in visions. The messages usually commanded the missionary to baptize, without further instruction, all those that had been awakened in the progress of the movement. If the missionary were to be disobedient to these instructions, the earth would not remain a day longer and

the missionary together with his family would have to spend eternity in hell! Bro. Sieboerger recognized such messages, of course, without any difficulty as the overflowings of an overwrought psychically disturbed nature. Occurrences of this kind were quite frequent, but almost invariably ran counter to the deeply spiritual influences of the revival movement. But after all is said that needs to be said in this respect, the marvellous truth remains and cannot be gainsaid, that a mighty outpouring of the Divine Spirit manifested itself here, a revival such as perhaps no other Moravian Mission Field has ever experienced. Many hundreds of careless Christians and even otherwise ignorant and almost savage heathen, were led to penitently confess their sins and seek refuge in the Saviour and His atoning death on the cross. The movement changed the entire course of the work and to this day there remain some of those, who found the Saviour in that wonderful revival time. They stand as pillars of Christian faith and Christian living in the midst of their countrymen, such men as Dama Pol of Sisin, Dama Alec of Sandy Bay, Dama Pineer of Kiha, etc.

At Bluefields and Pearl Lagoon

It is remarkable that the movement sprang up among the Creoles at Bluefields almost simultaneously with its origin at Pearl Lagoon. Already in the early spring of that year, a peculiar ardor of spirit made itself felt in the city. People began to come to the services in ever-increasing numbers. A helper-sister said to Bro. Martin, who had recently become Superintendent of the Mission: "It is easy for you! Bro. Lundberg had difficulty in persuading the people to come to church; now the Spirit of God brings them to you in large crowds." July 31, 1881, was appointed Communion Sunday at Bluefields. The Communion service was announced for four o'clock

in the afternoon. The people came to this service even earlier than usual, and some time before the appointed hour a helper-sister came across the street to the mission house, begging the missionary to come to the church at once, as a peculiar unrest manifested itself among the people. As Bro. Martin entered, he noticed that some of the women had unbuckled the black belts they wore with their white dresses, and had taken off their shoes; they wanted to wear nothing but the white garments symbolizing purity, and they took off their shoes to show that they felt themselves to be on hallowed ground. The missionary declared emphatically that he could not allow such disorderly proceedings. The blessing of the holy ordinance is not dependent on externals of this kind. His influence was strong enough to make them accede to his wishes, and the service passed off with the usual solemnity. But soon after the service he was called to the home of a widow, where a great many people had assembled for a prayer-meeting. The brethren Martin and Peper found the rooms crowded with people of various ages and both sexes, all swayed by great excitement. Some called for the grace of God; others joyfully praised the love of God, and still others were stretched out on the floor crying for mercy and the forgiveness of their sins. The two missionaries strove in vain to quiet the assembly. At last they took hold of those, who were lying on the floor and carried them to their homes. There they read passages of Scripture to them and prayed with them, so that it was past midnight when they returned to the mission house. During the next few days the movement spread to practically every home in town, and in many instances the peculiar cataleptic manifestations, which had shown themselves at Pearl Lagoon, also appeared at Bluefields. Usually those seized by them began to shake violently and then fell to the floor, where they remained, occasionally for

several days, unable to move. Some moaned, others were completely silent, still others cried aloud for mercy. During such times those affected by these peculiar seizures, were unable to eat or drink. They again regained full control of their bodies when they felt assured of the forgiveness of their sins and had found peace. The holy joy over the grace of God bestowed upon them, found expression in triumphant prayers of thanksgiving, full of the unction from on high; prayers, such as had never flowed from the lips of these people. It was a joyous time for the missionaries, but also one of the most ardent labor. Services were held every evening and the roomy church was filled at every service. During the day the missionaries visited in the homes of the people, guiding, comforting and occasionally reproving. All of this was needed. They tried to keep these two passages of scripture in mind in all their labor: "Quench not the Spirit" (1 Thess, 5:19), and: "Try the spirits, whether they be from God" (1 John 4:1). It was not always easy to distinguish the genuine from the spurious, but God endowed His servants with the needed wisdom from on high, and with the necessary strength of mind and body.

In every true revival the work is not completed when a soul is awakened to a realization of its lost condition, nor even after such a soul has taken hold in faith of the atonement of Christ. From that day onward there was a striving for the holiness, without which no man may see God (Heb. 12:14), to be the order of life, and the new converts had to be warned of the pitfalls and dangers, which so often beset the paths of young believers. The missionaries used every hour of the day for garnering the harvest, which God had so graciously and bountifully prepared. As a result of this revival 565 persons were baptized at Bluefields and Pearl Lagoon and received into church fellowship.

Tares Among the Wheat

Perhaps at least one or another instance ought to be related to indicate that there were also tares among the wheat, and that there were dangers connected with the many happy experiences. One time Bro. Martin, upon entering a Creole home, found a young girl praying aloud in the midst of the people. But she was not praying for herself, but for those who had unworthily gone to the Lord's table on the previous Sunday. When she had finished, Bro. Martin was moved to say: "Now pray once more! Pray for forgiveness, because of your pride and your judgment. How do you know that even a single person has gone unworthily to the Lord's table?" Not long thereafter this same young person prophesied that a miracle would occur on the next Sunday: Bro. Martin would begin to preach, but would not be able to finish his sermon, and someone else would have to finish it for him! When Bro. Martin heard this he kept his peace. The church was packed to the very doors on the next Sunday with those who had come to witness the miracle.

He had the people sing only a few stanzas, because singing excited some of them beyond measure. But even during the singing of these few verses, quite a number of the people were seized by the peculiar shakings, so well known by that time. Bro. Martin said, 'The shaking by and in itself is not a manifestation of the Spirit; try to control it, at least here in the church. The Spirit of God desires that the words, sung and spoken, be heard and not disturbed!'" Bro. Martin began and finished his sermon without interruption. In concluding his exposition of the word of God, he said, "Many of you have come to witness a miracle; whether you have seen it, I do not know. But I have seen one. You were excited and full of great expectations. The Lord has given you peace and quietness of spirit, and all of us a blessed

hour. That is a miracle of grace; let us thank Him for it from the bottom of our hearts!" Bro. Blair, at Pearl Lagoon, had similar experiences, but space will not permit their being related here.

Progress in the Indian Work The work among the Indians, that is almost exclusively among the Miskitos of the coast region, also took on new life now, and after the very slow progress of the previous period, made rapid strides forward.

The first formal request for missionary work in an Indian village came to Superintendent Martin in 1882. The Vita (village chief) of an Indian settlement and some of his men appeared in Bluefields as an official delegation with this request. Up to this time it had been the missionaries, who had offered the Gospel and had given the invitations, now these men came with the request: "We cannot live without the word of God any longer, send us a teacher!" These requests soon became so numerous that the Mission was wholly unable to meet the demands. The awakening of Pearl Lagoon and Bluefields had touched the Indian world; only Rama Cay, in spite of its proximity to Bluefields, felt nothing of it. But Rama Cay had had its time of grace not so long before under the leadership of Bro. Juergensen.

At the beginning of the revival, the work was carried on at seven stations. Only five white missionaries and three colored assistants were available for these, and it became imperative to ask for reinforcements. Two years passed, however, before one new missionary and a few helpers could be sent from the West Indies. Unexpected losses outweighed these reinforcements: the Negro brother Pinnock, in charge of Tasabpauni, fell seriously ill and had to be confined in an insane asylum in his native Jamaica. Bro. Herzog, in charge of Rama Cay, died very sud-



Sangsangta Station



Wirrapani Station



Preparing for the Evang. Tour



After the Baptism—Waspuck Mouth

denly. Tears mingled with the joy of spiritual springtime, for some of the native colored helpers were not always able to maintain a firm hold on the realities of the new life and were carried away by the excitement of the moment, to take positions, of which the missionaries could not always approve. Because of this great need for workers, the leaders had to place some of the proven and faithful Christian men from among the Indians in charge of the new posts as native helpers though without special training. And while there naturally were some disappointments, many of these simple, untrained men became instruments of great value in the hands of the Lord of the harvest. The mission first employed native helpers because of the urgency of the times, but it must continue to do this even more purposefully as the years go by, for there can be no doubt but that native workers under foreign supervision will have to form the bulk of the missionary force, even more in the future than they have in the past.

Visiting New Places

Let us now visit some of the newer places, which had come into existence under the impact of the revival movement, or at least had developed into more prominent centers of work.

Tasbapauni, between the upper Pearl Lagoon and the sea, we have already seen. It had been very stony ground and many a time the missionaries had felt inclined to follow the example of Elijah and seek refuge under the juniper tree! When Superintendent Martin paid a visit to this, his former station, he hardly recognized his former congregation. Life from on high had taken hold of these people, who had been so cold and indifferent.

The people of the Rio Grande neighborhood, all of them heathen, had also sent a delegation to request the placing of a missionary in their midst. There was an Indian town of considerable size at Little Sandy

Bay, about six miles from the Rio Grande Bar. Bro. Martin had told the people: "Set aside a parcel of ground for the use of the mission and erect a decent home. I will furnish the boards for the floor." The people did this gladly. As no white missionary was available, a Creole helper by the name of Ellis, was sent to the place, which was called Sharon. The Lord blessed his labors, and a year later Bro. Blair, who had gone to visit the post, baptized twenty-five persons. He wrote, "It is a delight to visit these people, they praise the Lord for the great mercy He has bestowed on them."

Wounta Haulover, founded in 1860, we have visited previously. Situated about midway between Bluefields and Cabo Gracias, it had been the first purely Indian station on the coast and had become the center of the work, for Kukallaya (1871) and Karata (1875) had been founded and served from here. As a result of the revival, several more stations could be organized: Quamwatla and Yulu, 1884; Twappi, 1886; Dakura, 1893; Wasla and Sandy Bay, 1896. Shortly after the rise of the movement at Pearl Lagoon, Wounta Haulover also felt the stirring in the tops of the mulberry trees. Bro. Sieboerger, working among the Indians of Wounta Haulover, had experiences very similar to those the brethren had among the Creoles of Pearl Lagoon and Bluefields; even the children, like the children of Herrnhut many years before (1727), were deeply affected. The people marched through the village singing gospel-songs and children were found on their knees in the bush calling upon the Lord. The heathen inhabitants without exception came to ask for instruction, and the Christian people of the village were revived to new joy. The missionary was busy early and late with those, who were anxious for salvation, and evening after evening the church was packed by those, who came to hear more about the ways of God. People

again came from afar and sought and found peace in the preaching of the missionary. Layasiksa on the savannah, and Kuckalaya on the river of the same name, are out-stations of Wounta Haulover. The former is a very neat Sumo village, whose inhabitants have exchanged their native language for the Miskito tongue.

A Wonderful Story

One remarkable experience of these stirring times is connected with the people of Quamwatla, an Indian town on the Quamwatla Lagoon, about nine miles from the trading town of Prinzapolka. The Prinzo tribe had its home at Quamwatla and under the influence of white gold-hunters and white liquor dealers and traders, the Prinzo Indians had sunk deep into the mire of sin and were desperately poor. One of the white liquor dealers had \$30,000 on his books, which the Indians of the neighborhood, largely those of Quamwatla, owed him for liquor; some individuals among them owed as much as \$700! This resulted in a sort of debt-slavery. These people of the House of the Wild Turkey (Quamwatla) were therefore as much in need of the Gospel, as any people on that needy coast.

About a dozen years before the time under review, an attempt had been made to bring the Gospel to them (1871). Mr. Samuel Hall, of Bristol, England, who had been led to the Lord and who had later married the well-to-do widow of an Anglican rector, had had a great yearning to devote his life to his precious Saviour in serving Him among the heathen. Mr. and Mrs. Hall had come to Nicaragua for the first time in 1866 and had begun to work at Cabo Gracias, but had been forced to leave because of the machinations of the Jesuits, the following year. After returning to England to settle their personal affairs, they had again come to Central America in 1871, this time to Bluefields and there had approached the superintend-

ent of the Moravian Missions with a request that they be permitted to carry on work under his direction, but at their own expense. This request was gladly granted and, as they were anxious to go to the most needy place within reach, they were told about Quamwatla and the Prinzo Indians. Mr. Hall, together with Captain Hansack, of the mission boat "Meta," made a voyage there and upon returning to Bluefields, decided to undertake the work. The terrible condition in which they had found village and people had touched Mr. Hall's heart. He and Mrs. Hall, therefore set out for the place in October, 1871. They found lodging in a dilapidated Indian hut, and courageously set to work, although neither one of them understood a word of the Miskito language. But the ways of God are past finding out and only in submissive faith do we realize that they are as much higher than our ways, as heaven is higher than the earth. Only two months after these devoted pioneers had so courageously begun the work in this needy place, Mr. Hall died of malarial fever, only thirty-two years old. His grave, in a special enclosure behind the church at Quamwatla, was visited by the writer in 1928. It is marked with a marble slab and is revered by the Christian congregation as a sacred spot. The poor widow, sick likewise, found refuge and kindly care in the home of the missionary at Wounta Haulover. Before returning to England, where she died in 1898, at the ripe age of 76 years, she undertook Christian work among the Creoles of Corn Island. But before her departure, she set aside the sum of \$5000 to be used for the founding of a station among the Prinzo Indians, if possible at Quamwatla, in memory of her husband, who had given his life in the hope of bringing the gospel of salvation to them.

This money could not be used for the moment, for the Quamwatla sukia, fearing the influence of the mission and jealous of his position as uncrowned

ruler of these wretched people, had succeeded in scaring them away from Quamwatla. Someone had died, and as the Indian always suspects foul play when someone dies in the village, the sukia had told them that evidently poison had been buried in the village and they were all doomed to die, unless they would move away to a new location! He had thereupon led them into the jungle, where no white missionary could reach them. A number of attempts were made to get into touch with them and bring them the Gospel, but without success. About ten years had passed since then, and hope of reaching the Prinzos had almost been abandoned. The \$5000 from Mrs. Hall were still there awaiting the time of God. Suddenly, late in the year 1881, these wild men of the jungle and their families were strangely stirred. One after another became conscious of his deplorable unhappiness and somehow also, that this was the result of a sin, which was displeasing to "Won Aisa (Our Father). They knew hardly anything of the Gospel and so did not know what to do. There continued to be great unrest and unhappiness among them, and true to the custom of these people, the chief eventually called a council. They discussed the matter at length. Such a discussion consumes an immense amount of time among the Indians, but time is of no value to them. The outcome of these meetings was two resolutions: First, to go to Wounta Haulover to ask the white parson there, what they should do; secondly, before starting for Wounta Haulover, to have a mishla-feast, but that this feast should be "yawan," that is the very last one they would ever have! Now mishla is a native liquor and a mishla feast is a horrible celebration. In resolving that this be the last one, they indicated, that they realized at least to some extent what the source of much of their misery was, and that their former mode of living might be incompatible with the salvation they sought!

Some time later, the missionary of Wounta Haul-over noticed a troop of uncivilized Indians coming toward the station with somewhat hesitating steps. He met them and inquired what he could do for them. Then their speaker told the story of their unhappiness, of their conviction that all was not right with their souls, and of their desire to know what they should do to please God. The missionary gladly pointed them to the Saviour and they remained at the station for weeks to receive fuller instruction. They gladly accepted even the scarcity of food and many inconveniences, if only their desire to be taught the way of salvation could be satisfied! As they knew nothing of reading or writing, they had to depend entirely on their memory and therefore an understanding of only the most elementary matters of the Christian faith could be required of them for the time being. They persisted, and assisted each other with an entirely un-Indian loving-kindness. Great was their joy when the day of baptism dawned at last: the longed-for goal had been reached!

And now? To return to the jungle and to be cut off again from all further instruction and guidance was out of the question. But what else was to be done? The missionary, knowing his Indians well enough, wisely told them: "That is a matter for you to decide!" Again they met in council and the flood-gates of Indian oratory were opened. After several days, the chief came to the missionary, "We now know what to do." "And what is that?" "We are coming back to Quamwatla." "But is it not an immutable Indian custom, never to come back to a place, from which you have moved away because of fear of poison?" "Yes, that is so, but now we have a new Lord. A Lord, of whom you say that all power is given to Him in heaven and on earth; He can shield us and keep us safe at Quamwatla, as well as anywhere else, and we need not fear poison or the Ulassa (evil spir-

its).“ And so it was that Quamwatla could be made into a mission station and the \$5000 left by Mrs. Hall in memory of her husband, could be made use of after a period of nearly a dozen years!

At present Quamwatla, situated on the high southwestern bank of the lagoon, is one of the fine stations on the coast, inhabited by Miskitos (Prinzos) and Sumos. The work has been in the care of Bro. Newton

Wilson for more than twenty-five years and he has done most excellent work there. The writer remembers with pleasure the hospitable mission house, the neat village, the fine church and the elaborate celebration of the Love-feast which was given him and his fellow visitors. May the blessing of God continue to rest upon the work! Two out-stations have been founded among the Sumos on the upper Prinzipolka and Banbana rivers, Wasakin and Ebenezer; they are being served from Quamwatla. Walpasiksa on the coast is also an out-station served from Quamwatla.

Dakura, Twappi and Sandy Bay The people of Dakura, an Indian village several days journey to the north, likewise sought guidance on the way of salvation at Wounta Haulover and later at Karata. The spirit of God had also touched their hearts in the wilderness and led them to the point, when the question became paramount: What must we do to be saved? Dakura was organized into a station during the years under review, although there were some difficulties of another nature to be overcome, as Dakura was situated outside the boundary of Mosquitia. It was uncertain, whether the Nicaraguan government would allow mission work outside of the boundary of the Indian territory; but the difficulties in the way, were overcome.

When Bro. Sieboerger undertook a journey for the purpose of visitation and exploration in the spring of 1883, he visited many Indian hamlets and villages, in

which no white missionary had ever set foot. He found little companies of believers here and there, who tried to the best of their ability, to encourage each other in walking in the way of God. They had often tramped across the savannahs for many hours, to the nearest mission station, until their bare feet had made plain trails from place to place. They had made these many trips for no other purpose, than to learn the way of salvation. One of the centers of great blessing in those days, in addition to Wounta Haulover, where many of these scattered people had been taught the message of the Saviour before returning to their native villages, was Karata. In the course of six years no fewer than 940 Indians were baptized at Karata. Considering how sparsely populated these coastal regions are, that was indeed a very rich harvest. A little later the village of Twappi, once a stronghold of the buccaneers, and Sandy Bay on the Ulang river, were made into full mission stations. The same is true of Yulu, near the Wawa River. All the seven stations, which were founded between 1881 and 1896 had their origin in the direct and unmistakable working of the Spirit of God, who touched the hearts of the people and "convicted them of sin and of judgment." All in all, this period is one of the most marvellous periods of our entire mission history. God poured out His Spirit and His blessing upon all the people, fulfilling His promises in a marvellous way.

It would be a grave mistake, however, to suppose that all these young Christians and these new Christian churches were now free from all that, which had marred their former life. No, they were little children, learning to walk in the new way, the way of God, to whom they had turned, and who had received them as His own. This walking often was interrupted by stumbling and the experience of St. Paul with the churches of Galatia, was the experience of our missionary workers in those days. But God be praised,

He has not left His good work unfinished; what He began through His spirit, He carried forward through that same Spirit in patience and in power, and gradually a new home life and a new community life grew out of the new personal life, which had been given them through a renewal of their inner life by the Spirit of God. But the shepherding of this new life by the missionaries had to be done with much care and much patience.

Yulu The station at Yulu had been founded in the year 1884, as a result of the awakening of the people of Mosquitia in the previous years. Yulu is situated about seven miles from the Wawa River on what is known as the Sahsah, a plain entirely under water during the rainy season. The station buildings and the village stand on a slight elevation and the large and beautiful white church greets the approaching traveler from afar. Since the development of this region by the Standard Fruit Company of New Orleans for banana culture and the Bragman's Bluff Lumber Company, an industrial railroad has been built from Puerta Cabezas on the coast to Wawa Central, about seventy-five kilometers (some fifty miles) distant. This railroad passes about four or five miles from Yulu station. The writer negotiated the distance from Wawa Boom on foot one bright moonlight night in company with Bishop Grossmann and some Indians. He returned on the back of the oldest and most sensible mule of the neighborhood. The walk one way and the ride the other were the result of a compromise, for the writer is a fairly good walker, while his traveling companion is an excellent rider and feels quite at home on the back of a fiery steed, even though that may be a mule. It took about as long one way as the other and there seemed to be little, or no appreciable difference to the writer in the amount of comfort, furnished by one or the other mode of locomotion. The walk over the Sahsah in the

bright moonlight with the white church and a group of dark trees beckoning in the hazy distance, is a bright memory of the trip.

Difficult Years Yulu has had a variegated history and it may be used as an example of the experiences of the mission and missionaries in the time of reaction, after the "first love" of the newly converted Christians began to ebb and the forces of the evil one had gathered sufficient strength for a counter thrust. For a continual battle is being waged between the forces of God and the enemy of souls, and this war-fare is much more apparent in the foreign mission field than at home, although it cannot be avoided at home either. Nearly fourteen years had now passed since the revival of 1881. In the spring of 1895 Bro. and Sr. Reichel were called to Yulu, after the station had been vacant for a number of months. Soon after the new missionary had taken up his work, he had an extraordinary experience. The usual series of services was held every Sunday: Sunday School and preaching services in the morning, a "Gemeinstunde" (congregation hour), for the membership in particular, in the afternoon. The program of this latter service varied. One Sunday afternoon Bro. Reichel used the catechetical liturgy, which in a systematic way served to bring to the mind and memory of the people the teachings of the Bible. The congregation protested against the use of this liturgy, the parson was to teach, and not only to read and pray. It is difficult to say what the real reasons for this extraordinary behavior of the people of Yulu were. The Indians are not musical and singing is enjoyed by only a few. Quite a bit of singing was required in the liturgy. Then, too, the Indian has a very high opinion of oratory and as long as a man speaks, even if what he says goes far beyond the mental horizon of the Indian hearer, his audience is

usually attentive. Sometimes, however, the hearers evidently were of the opinion that they had fulfilled all righteousness by being present and seemed to see nothing wrong in taking a little nap, or in allowing their eyes and minds to wander far afield, or in even carrying on a conversation with their neighbors during the service. It required much tact and patience, to carry on the work in those days.

Bro. Reichel also became aware of a peculiar kind of Christians among his flock, so-called "spirit people." They emphasized the secondary (bodily) manifestations, often noticed in the time of the revival about a dozen years before, and clung to them. They considered those, who were seized by the peculiar shaking and periods of unconsciousness, or those, who had dreams or visions, as Christians of superior quality. There was, sad to say, no deeper spiritual experience and life to be noted in them. These "spirit people" often disturbed the services with their outcries and moanings, and Bro. Reichel felt it his duty to lead them into more wholesome and truly biblical ways of serving God. He requested that all those, who were seized by these cataleptic, or psychic, manifestations during public services leave the church. This offended them terribly and even the doorkeepers refused to assist in maintaining order. When Bro. Reichel attempted to lead one of these women from the church and told her that she would not be permitted in the church unless she behaved properly, she turned against him and exclaimed: "How dare you step into the way of the Spirit of God? Do as you please with me; I separate myself from the fellowship of the church. We, who make these experiences, know that in us especially the Spirit of God dwelleth!" She stayed away from all services for a while and sent only an occasional message to the parson: "You alone are to blame, if I go to hell." The missionary could not do much else but commend her

ever anew to the mercy of God in intercessory prayer. The Lord heard the prayers of His servant. After some weeks she came to the missionary of her own accord, asked his forgiveness, and henceforth walked humbly before God and man.

Morally conditions were also at a very low ebb. The native laziness and selfishness manifested themselves anew, for the natives as a rule seem afraid to do anything, which may benefit someone else. Drunkenness and fighting again became common occurrences, especially among the men, and there was a time, when hardly one of the younger men showed that they had given their lives into the keeping of the Lord Jesus. Still, young and old were anxious to escape church discipline and were also anxious to have their names in good standing on the church books. What was to be done, and where could the leverage be applied, which would clear the way for a new entrance of the teaching of the Gospel? Bro. Reichel added the care of the day school, with its eighty pupils, to his faithful preaching and pastoral work, as there was no suitable teacher available. Here also the missionary met with various misunderstandings, as for example the man, who offered to pay the missionary for teaching his boys the "secret wisdom," which was not to be imparted to anyone else! Some accused him of teaching their children poorly, because he did not care for the Indians. At another time ten men came to remonstrate with the missionary, because he was supposed to have prohibited the teaching of the English language in the school. This demand, that the Indian children be taught English has given trouble until very recent times. It is difficult to explain, for a general knowledge of the Spanish language would be of very much greater benefit in this land, where the governmental and public life are carried on in this language. The missionaries have had not a little difficulty in making this clear to their flocks and have

had to suffer all sorts of accusations in connection with this fixed idea of the Miskito population.

Rewards The faithful work of Bro. Reichel, however, found its reward. We hear of a young tubercular girl, a disease which in spite of the large amount of sunshine and pure air is rather prevalent among the Indians, who asked one of her school friends, to read to her the story of the sufferings of Jesus in Gethsemane and to sing the song "Oh, Come to the Fountain" to her. She then told her widowed mother not to sorrow as those, who had no hope, and departed in peace to be with her Saviour. Two other girls faithfully came to their Sunday School class even after their marriage, a very unusual thing in those days. Because of the influence of a faithful Christian wife, a rough character, who had been under church discipline and had been excluded from participation in Holy Communion for ten years, at last humbled himself and asked for readmission. The suitor of a certain young Christian woman asked that he, who was the only unbaptized "Wama" (young men) in the village, be baptized, as she did not wish to marry a heathen. The missionary was compelled to decline the application, as long as there was no other reason for the desire than the wish to marry the girl. The man now began to lead an exemplary life, attended church and Sunday School faithfully and somewhat later applied for baptism of his own accord and showed that other reasons were now behind his request. The missionary now enrolled him in his class for baptismal instruction. After his marriage his good wife and energetic mother-in-law saw to it that temptation would not overcome him. The mother-in-law in an Indian household was a person of great influence, who often ruled the house with an iron hand, even in the days when she was not allowed to be seen by her son-in-law. This mother-in-law of Yulu might have addressed her son-in-law somewhat after this

fashion, "Simon, do not forget that you married a Christian girl! If you attempt to run out of the house now to share in the wild carousals of the unfaithful ones at Christmas, when the throat of the parson is still hoarse from singing at your wedding, you will get a good thrashing! There are still plenty of sticks lying about for the purpose." These rather stern admonitions were of material benefit to Simon and helped him to walk in the straight and narrow way in times of temptation and stress, until he was able to do so without such "assistance." As almost everywhere else the influence of Christian women is tremendous. This is true in spite of the vestiges of her very low social position among the Indians, which still cling even to Christian women and are only gradually being overcome. Intellectually these women may be far from the blue-stockings of modern civilization, but their hearts are true and their sincerity and devotion are not less than those of more favored sisters in other surroundings. An aged "Kucka" (grandmother) came to the missionary; she had never learned to read and was now hard of hearing, but was a frequent visitor at the mission house and confided in the missionary and his wife. One day she said to the missionary: "I cannot grasp what you tell us about the Christian law and the story of our Lord. I do not know why I cannot understand it all, but I cannot. But I have been able to grasp one thing and I shall hold to that steadfastly: The Lord has died for me, a poor sinner, on the cross. That I have, and that I keep."

Within recent years Yulu has become the seat of a new school for the training of evangelists. Bro. Danneberger teaches a number of young Indians here. There have been some disappointments, but during the recent disturbances, those still in school have proven themselves dependable and faithful stewards of the things entrusted to them.

Sisin and Tuberus Two out-stations are served from Yulu. Sisin, where old Dama Pol has kept his children and children's children in the fellowship of the faith and has led in the erection of an attractive and very substantial chapel. It is situated about a day's journey distant, on Sisin Creek, a tributary of the Wawa River. The members are Miskitos. The other out-station is Tuberus, four days' journey by boat from Yulu. If the railroad can be used from Wawa Boom to Wawa Central, the trip is shortened by one day. The journey up river is most interesting as a number of imposing rapids have to be negotiated. The Tuberus Indians are Sumos. They not only guided the writer and his traveling companion through the primeval jungle from Wailakka on the Waspuk to the Wawa and eventually to Tuberus and down the river to Wawa Central, but also were equally kind to Sr. Bregenzer and her family, when they were forced to flee from Musawas, after Bro. Bregenzer had lost his life there in testimony of his faith. These members of our mission, so far removed from what we people of the North consider essential to happiness, have proven themselves to be most faithful in their service to God and His people. Very recently some of the Musawas Sumos have moved to Tuberus.

Dakura Again Dakura is beautifully situated between the sea and Dakura lagoon. As we have seen, it was founded as a separate station in 1893. Long before that, during the height of the revival, people had undertaken the long and arduous journey to Wounta Haulover and later to Karrata and Twappi in their eagerness to learn the way of salvation. The Nicaraguan government had granted permission to found this station in 1890, but the work could not be undertaken until 1893. Even before white missionaries settled in their midst, the Chris-

tians of Dakura had realized what their besetting sin was and had taken up warfare against strong drink in general and the mishla feasts in particular. Like Judith of old in Israel's warfare against their enemies from the East, Kucka Monica, did most valiant service in this warfare. No mishla barrel, whose whereabouts she was able to learn, was safe from her hatchet. She never rested until the last one was destroyed by a public auto da fé and nothing but iron bands remained. The people of Dakura were very happy to see their desire for a parson fulfilled, and while they could not contribute much money for the expenses of erecting a mission house and church, they willingly furnished labor and materials. The missionary estimated that they had contributed \$1700 in this manner, which is most praiseworthy and greatly appreciated by everyone, who knows the poverty and natural characteristics of the Indian folks.

The out-station of Para, one of the most beautiful Indian villages the writer has seen, is served from Dakura. A new chapel has been erected there only a year or two ago. Sikia Hamlet is also served from Dakura.

Sandy Bay Up to 1896 Dakura remained the most northernmost station on the coast. In that year, however, Sandy Bay was founded for the benefit of a group of villages on the Ulang River and the Li Dakura Lagoon. Bro. Colditz undertook the work at this still more northerly point shortly before Christmas in 1896. The new missionary found it difficult to meet all requirements during the first two years, but he also found not a little encouragement in the people's willingness to lend a hand. They gladly helped in transporting building material from the boat to the lot, and a company of men went up the Ulang for pine logs. It was a difficult task to bring them, so they



Musawas Station




Dama Nelson's Home, Musawas



Adriano Daram and Family (Musawas)



Demesia Blanco (Karawala)



noisily encouraged each other and yelled in triumph when one could be thrown off at the building site. After a little rest, one would say to the other, "Kaisa, yawon wala bribalaya!" (Up, let us get another.) Bro. Coldditz was often thankful that his father had taught him carpentry instead of tailoring! The Indian critics did not approve, however, when he introduced a new style of building, using pillars instead of cross-beams. "Pot kaubia!" they said, (it will soon fall down). But when they had examined the newly finished building carefully, as Indians are wont to do, they wagged their heads and said, "Baha ba karna sikka, sakumma aika," that is "It is quite strong, but entirely different! The church is still standing.

The day of dedication was a day of great rejoicing among the people, as well as among the missionaries. Two brethren from afar had come to help celebrate. They soon noted that they were on the outpost of Christian civilization, for among the decently dressed Christians, who thronged the church, there were quite a few women with uncombed bushy hair and a long strip of questionably clean cotton goods, or even tunu, wrapped about them instead of a dress. The emotionless, stolid faces of the heathen men contrasted strangely with the joyous expression of the Christians. There is a very marked difference in the facial expression of a heathen and a Christian audience, noticeable even in the eyes and faces of the individuals. The old expression of suspiciousness gradually gives way to an open, friendly light in the eyes of Christian people.

The day of dedication was October 19, 1898. The dedication itself was held in the morning in the usual way. A Love-feast had been arranged for the afternoon and almost seven hundred people crowded the spacious audience room of the church. No wonder the missionaries rejoiced with exceeding joy and spoke to the people out of full hearts. Some Indian

helpers, and others likewise, gave expression to their gladness over the fact, that Sandy Bay now also had its "Dawan Watla," its House of God. "Hitherto the Christians had been like birds, driven hither and thither, but now they had a nest of their own."

Bemuna, on the lagoon of the same name, is an outstation of Sandy Bay, but it is a difficult field and sukias have dominated the people there until very recently.

Old Cape to Wahamlaya The distance from Sandy Bay to the northern boundary of the land at Cabo Gracias a Dios is only about twenty or twenty-five miles, but the trip must be made on the open sea in a dori. It is not so bad with favorable wind and weather, if no harm befalls the voyagers in crossing the bar of the Ulang River. The writer and his traveling companion had a rather disagreeable experience in attempting to cross this bar, which was even too much for a hardened sailor like Bishop Grossmann. Indeed the travelers came near to suffering complete shipwreck. The following night another attempt was made to reach Cabo Gracias, but this time by way of the inside passage through the Li Dakura lagoon, the "Dingni" (a connecting canal) and the Bemuna lagoon; from the bar of the Bemuna, which is not nearly as difficult to negotiate as the Ulang bar, on the open sea. Our skipper, after the experience of the previous night, would, however, not venture out across the bar with his small boat. The baggage had to be left behind and the travelers made the trip of about 20 miles "per pedes apostolorum" on the hard sand of the sea shore. They were a very sorry sight when they reached Old Cape mission house, so that good Sr. Stortz hardly recognized in them the two visiting bishops! The day had been warm and the distance farther than at first supposed. A cool bath and some of Bro. Stortz's

finery (white suits) soon made a noticeable difference in the appearance of the travelers.

Old Cape station, which had been an objective point for the mission for forty years, was founded by Bro. Gebhardt in 1900. At that time Cabo Gracias was a trading town of considerable importance, with about five hundred inhabitants. At present this trade has moved to the newer town at the bar of the mighty Wangks River, and the Old Cape is merely an Indian village. It has a church of considerable size, however, and one of the newest and most attractive mission houses on the coast, built by Bro. Kenneth G. Hamilton. The floor has been raised twice the usual distance from the ground, thus giving more space for the free circulation of air beneath it.

On February 24, 1900, the day of Bro. Gebhardt's arrival, the daily text read: "Yea, the sparrow has found an house and the swallow a nest for herself, where she may lay her young; even Thine altars, oh Lord of hosts, my King and my God." Psalm 84:3. On December 5th of the same year the church was dedicated, built largely by the missionary's own hand. All the merchants, including the Chinese, closed their places of business during the service and a large audience made the heart of the missionary glad. There was as yet no congregation that had been gathered from among the heathen. The services of that festival day impressed people deeply, and some began to consider their eternal needs. On Epiphany Day in 1901 the first fruits of the Gospel at the Cape were gathered; a young man, led to serious thought by the death of his brother in the school at Bluefields, had come forward some time before, had been instructed, and was baptized, after his confession of faith in the Lord Jesus, on that day. The work has grown since then and the last statistical report showed a total membership of four hundred and ninety-five,

including the Creole filial at the "Port," that is, the new town of Cabo Gracias a Dios.

In this new town, which was a port of entrance of considerable importance as long as the gold mines on the upper river were being worked, we have a small Creole congregation, while the Old Cape and its outstations of Irlaya a short distance above Cabo Gracious on the river, and of Wahamlaya, eight hours fast riding along the coast, are Indian work. Our energetic young missionary, Bro. Stortz, has found many friends in his work at the Old Cape, for he is an able physician also, besides being a fiery preacher. At Wahamlaya, Sr. Anna Kreitlow has worked by the side of a native evangelist as the first American woman missionary in a heathen neighborhood, the only white person for many miles around. God has blessed her in her work as doctor, nurse, and evangelist, and has given her a large sphere of influence. Our little Creole congregation at Cabo Cracias has erected and maintains a fine little church and day school with very praiseworthy zeal. Our members take justifiable pride in both of these, for a very fine work is being done there by school teacher, missionary and congregation. In addition to the church, a small house has been erected by the mission. It has only a few rooms, but affords a lodging and rest rooms for missionaries arriving from abroad, or from Bluefields, and destined for up river stations, or vice versa.

Creole Work Speaking of Creole work on the coast, we have seen that Bluefields and Pearl Lagoon on the south are large and splendidly organized Creole congregations, with excellent day schools, large Sunday Schools, young people's unions (C. E. Societies), ladies' aid societies, boards of elders and trustees, and the various activities customary in our home churches. A "preacher's class"

has been revived at Bluefields, the members of which go into the small settlements on the shores of the lagoon and the network of rivers to conduct prayer meetings and services. There is also a boy scout troop and a King's Daughters' circle, etc.

The young people's union at Pearl Lagoon, feeling the need of a good school and realizing that such could not be had with the limited amount that the mission was able to set aside for this purpose, cast about to find ways and means to establish one. Under the leadership of Bro. Wolff, their missionary, they undertook to clear land on Hawk Island for raising rice. Rice finds a ready market in Nicaragua, and the enterprise of these young people has been blessed, so that the undertaking has grown and may not only furnish the needed funds for the school—which is excellent and has as prim and efficient a lady teacher from Jamaica, as one may wish to find—but also employment for many people of the neighborhood, enabling them to earn a little money without leaving their homes and families for long periods, as was formerly the case.

Loyal and enterprising little Creole congregations also exist at Rio Grande and Prinzapolka; the former being served from Karawala, and the latter from Quamwatla.

Before we leave the coast and turn toward the interior, we must pause and visit two other stations in this region: Karawala and Bilwi. In speaking of these, we follow a geographical rather than a chronological order, which latter has been the case hitherto.

To the Sumos Karawala, situated on a side arm of the Rio Grande, is a Sumo station. The Sumos had lived along the Wangks River and near the coast in the north until they were pressed back into the interior of the country and southward as far as the Prinzapolka River by the aggressive Mis-

kitos. Many Sumo names of rivers and localities in this region testify to this. The great awakening of 1881 had reached far into the Interior of the country, to places and people, who hitherto had known nothing of the word of God and the Moravian mission. It had even touched the Sumos of Quinquina, eight to ten days' journey up the river from Prinzapolka and Quamwatla. It had stirred up among these rather stolid people, the question of their eternal destiny. They had always believed that life here in this world was not all of life. But they dreaded that other life, as all those dread it, who have not a good conscience toward God. Through the influence of the revival they had learned something of the happy land of heaven from the Miskitos and the Creoles, where those might find refuge, who believed the message of salvation through Jesus Christ. What went on among them in those days, how many days of debating and wavering were necessary before they came to a decision, we really do not know. But the outcome was, that the Sumos of Quinquina moved about four days' journey down river, to be nearer the white parsons of Quamwatla, where some had visited. They even erected a little church at a place called Bikbila and then came to ask the missionary for a visit. Bro. Kern undertook the journey, but had to turn back before reaching them, on account of sickness. Months went by, and the little church fell into disrepair, as is so easily the case with an unused building in the tropics. But they were still hungering for the Gospel. Some visited Quamwatla again and at the suggestion of the missionaries they moved still further toward the coast. They settled at Mistrukbila, within reach of the missionaries. They again erected a little church and in 1899, missionary Fisher, one of our native missionaries, at that time stationed at Quamwatla, paid them a visit. Later Bro. Carlsson went to visit them and eventually quite a few of them were bap-

tized. The work is still carried on among them at Wasakin and Ebenezer, out-stations of Quamwatla.

Karawala A similar settlement of Sumos existed along the Rio Grade as far up river as El Gallo. Bro. Lewis, a native teacher from Jamaica, who had later been ordained in Mosquitia, sought these out. He persuaded them to move farther down river and settled them on land obtained from the government on one of the side arms of the Rio Grande. The settlement was named Karawala. Bro. Lewis laid out a regular plan for it: a central square, with church and mission house; streets running in two directions on the height of land, and he lined these streets with orange and lemon trees. He settled the Twakkas on one side of the square, and the Uluas (Woolwas) on the other, these being sub-divisions of the Sumos. Bro. Lewis also made rules for an orderly communal life and saw to their observance. It was an entirely new plan and to judge from all appearances, it worked splendidly, for Karawala is to this day one of the cleanest and finest Sumo towns, with good homes, all kinds of fruit trees, good plantations and a well-ordered life. The congregation numbers 513 souls, including Little Sandy Bay (Sharon), which, however, is a Miskito village, and the small Creole congregation at Rio Grande.

Bilwi And now Bilwi. This really is one of our newest stations and the one most recently erected on the coast. Bilwi (a Sumo word meaning the "place of snakes"), situated about ten miles north of the old station of Twappi, has a commodious church with a school room attached to it. It has one of the most attractive mission-houses on the coast, built on the lines of that at Old Cape (with concrete pillars at least six feet high, insuring safety against the ravages of the ants. The surroundings are covered with

water in the rainy season as in various other places. About one mile north of it is one of the few elevations of the coast, known as Bragman's Bluff and on it the Bragman's Bluff Lumber Company has developed the most noteworthy industrial plant on the entire Caribbean coast of Nicaragua: a large saw mill, capable of manufacturing 55,000 feet of lumber per day. An ice plant has also been erected here, an electric light plant, and as it is also the coast station and the headquarters of the Standard Fruit Company of New Orleans, Louisiana, the shops, round house, etc., of the longest railroad of the Caribbean coast of Nicaragua are here. This line runs through almost continuous banana farms for about seventy-five kilometers, by way of Wawa Boom to Wawa Central, the present terminus. The town, which has grown up around these industrial developments, is named Puerto Cabezas. It is a white man's town, where the majority of the American, British, etc., employees of the two aforementioned companies, reside with their families. It has a splendid club house, a fine hospital with an American physician in residence, a hotel, a good school, the company's commissariat and office buildings. During recent disturbance the town was also the headquarters of the Nicaraguan National Guard, the U. S. marines and the aero squadron; it, therefore, is a town of not only considerable size, but also of much importance in various ways. A steamer loaded with excellent bananas leaves from Puerto Cabezas at least twice a week. Turpentine and pine lumber are also exported from here in considerable quantities. These American plantations and industrial developments are really a great boon to the native population, and present almost the only opportunity to them, to earn actual money. With the exception of these, trade is largely carried on by means of barter. The village of Old Bilwi adjoins Puerto Cabezas on the south; it is at present a trading town

and has stores kept by representatives of various nations. New Bilwi adjoins Old Bilwi on the west and the mission buildings are to be found in the quadrangle thus formed; the good sized church with the school-room addition, the fine mission house with the usual rain-water tanks and out-buildings.

When the Bragman's Bluff Lumber Company and the Standard Fruit Company opened operations at Puerta Cabezas, laborers from all directions flocked to the town, among them quite a few members of our Creole and Indian congregations along the coast and interior. Moral conditions were deplorable and spiritual conditions at even a lower ebb. No work could be done by the mission among these hundreds of people at first, and the state of affairs caused grave concern among the missionaries. These conditions threatened to undo much of what had been gained by faithful work at the various stations, and as the laborers usually stay only a comparatively short time, and then return to their homes, the danger that these evil influences be carried all over the field, was imminent. It soon became apparent that a serious obligation rested upon the workers to look after these children of our mission churches and also that there was a splendid opportunity for going after the scattered sheep of all the flocks. Our nearest mission station was Twappi. Across country Twappi is only ten miles distant from Puerto Cabezas, but in a land without roads and no conveyances but boats, ten miles across country may prove a serious hindrance. The missionary at Twappi did all he could, but it was soon seen, that no efficient service could be rendered at Bilwi from Twappi, and plans were made to place a worker into this field. As Bilwi is nearly midway between Bluefields nad Cabo Gracias, it was found desirable to make Bilwi the residence of the Superintendent of the entire Nicaragua mission. Bishop Grossmann undertook the building of the new sta-

tion, living at Twappi with his family during that time. The white residents at Puerta Cabezas rendered considerable financial assistance, and the management of the two industrial companies supported the undertaking nobly, and also promised a grant for the support of the school. The fine church was erected with comparatively little help from the mission treasury. The mission house was erected through a special arrangement with the Bluefields Disposal Fund and a joyous dedication was held. Bishop Grossmann then moved his family from Twappi to Bilwi and took up the work in earnest. It is a manifold work, with more of a social undertone than at any of our other stations in Nicaragua. Many of the members of our various congregations, who come to Bilwi in search of work, naturally look to the mission to befriend them, and that is done to the largest possible extent. Not all of these men are anxious to come under the observation of the missionary, however, and it has become one of the missionary's rather arduous duties to visit the various bunk houses and lodgings, the turpentine and lumber camps, and the banana farms along the railroad, to look up these strayed and sometimes rather "frisky" sheep and warn them against that which is evil. Then among so many workers, there are frequent mishaps of course and some friendless people must always be looked up in the hospital. There is a Miskito Sunday School and preaching service in the morning, in the afternoon like services are held in the English language for the Creole people, and in the evening there is either another Creole service or a preaching service in the school house at Puerta Cabezas for such of the white population, who have not left their Christian faith in the homeland. All too often these expatriates in the tropical countries serve the lust of the eye, the lust of the flesh, and the pride of life, rather than God. There are too many of this type to be found

among the white foreigners in every tropical town and country, people who have become a stumbling block to the simple minded people of the land, but thank God, there are always also some others. During the week, school is taught in both Miskito and English and also in Spanish, and applications of Spanish speaking residents to be permitted to send their children to the mission school, became quite numerous for a while, for Miss Eliza Green had organized an excellent school. The Indian population is more or less a floating population, coming and going in search of work and money, which they need to provide the amenities of life, and often also the necessities for their families at home. Although there is no large permanent congregation here, it is a work of utmost importance, serving the entire mission. The station is very well suited to be the residence of the Superintendent, as all parts of the Nicaraguan mission are easily accessible from Bilwi, and the opportunities for going up or down the coast with coastal vessels offer themselves much more frequently than at almost any other place, except Bluefields. There is also the opportunity of visiting the many camps of workers along the railroad lines and of carrying on evangelistic work among them. This many-sided work taxes the strength of the missionary to the utmost and perhaps brings many more disappointments and discouragements than the regular station work. The workers in all the stations need the intercession of the churches, but the missionary of Bilwi in a special degree.

Into the Interior of the Land

Hitherto we have followed the expansion of the work along the coast of the Caribbean Sea, from Bluefields in the south to Cabo Gracias in the north. With the exception of the two out-stations of Quamatla, Ebenezer and Wasakin on the upper Prinza-

polka and Banbana Rivers respectively, all the stations visited thus far are situated immediately on the coast, or at no great distance from it. Yulu was perhaps the farthest inland and an out-station was founded from there, at Tuberus, as we have seen, four days' journey up the Wawa River.

Now, however, the Lord called the missionaries to work in the interior of the country: among the Miskitos who have since time immemorial lived on the banks of the Wangks River. We have noted that the Wangks River enters the sea at Cabo Gracias a Dios, where a station had at last been established, after various attempts, in 1900.

Wasla During the year 1894 certain Miskito Indians from the Wangks River visited at Yulu. Bro. Smith, a well trained teacher, formerly in Jamaica and later in Bluefields and Pearl Lagoon, had become the missionary at Yulu not long before that time. He was an eloquent preacher and the Gospel message, which the visiting Wangks people heard at Yulu, impressed them deeply. They urged Bro. Smith to pay them a visit at their home in the village of Wasla on the Wangks River, and he acceded to their wishes. The trip was an arduous one, but the reception which he found for the Gospel, compensated him for the difficulties, which he had to overcome. Early in 1895 again some Wangks people appeared at Yulu and stayed long enough to attend the instruction for baptism, which was being given to a class of people at that time. They then urged so insistently that Bro. Smith accompany them back to Wasla, where they had already gathered material for a church building, that he went with them again and with him Bro. Fisher, of Dakura, another of our Jamaica missionaries employed in the Miskito mission. They stayed a full month, during which time the church was actually built and was dedicated free of

debt. The Wasla people had received some help from other stations, but had themselves shown most commendable energy and had contributed seven-eighths of the cost, about \$400, in labor and money. As baptismal instruction had been continued during this time, the day of dedication, February 13th, 1895, also saw the baptism of twenty-five adults and twenty-seven children, who together with some formerly baptized at Yulu, formed the first Wangki congregation. It had been a day of great rejoicing, and before the two visiting missionaries left Wasla, the leading men held a council and then dictated a letter to the Mission Board at Herrnhut, in which they begged for a missionary to reside in their midst and further teach them the precious truths of salvation in Jesus Christ.

A missionary could not be sent at that time, but Bro. Gebhardt, then at Dakura, paid Wasla another visit in September, 1895, and according to instructions from the mission board, repeated these visits at intervals from Dakura and later from Old Cape. Since no European missionary could be sent, Bro. Benjamin Garth, the first Miskito Indian to be ordained to the Gospel ministry in the Moravian Church, was called to service at Wasla, and in that way the desire of the people at Wasla for a missionary, was fulfilled. The work grew and enlarged its circle of influence. Some of the white missionaries who followed Bro. Garth were: the brethren Schramm, Heath, Bishop, Danneberger, and in the third decade of the twentieth century, Bro. David Haglund. During the term of service of these brethren, several new enterprises were begun at Wasla. First of all it became a starting point and a basis for work in a larger group of villages up and down the river: Anris, Boom, Sava, Living Creek, Wulwas, Saklin and Bilwas Karma. Later also, it was the place from which the work advanced further into the interior of the coun-

try, to Waspuckta, Sangsangta, and its outposts as far west as Asang and Kiplapini. But under the leadership of the later missionaries, Wasla also became the center of experiments in industrial education, carpentry, tanning and shoe making, of which a word must be said in another chapter. The summer school for present and prospective native evangelists is now held at Wasla and has brought large blessings to these workers in the villages. The Wasla people have loyally supported these enterprises. Wasla and its filials had a membership of 1439 souls in 1930.

Anris Anris and Bilwas Karma may be mentioned especially among the out-stations of Wasla. Wasla, originally much nearer the Wangks, which had dug a new bed for itself in this neighborhood, is situated on one side of Wasla Creek, on a small rise of ground, while the village is on the other side, both about three miles from Kum on a savannah. Kum is the port of Wasla. Here the Passa Yapti, the special representative of Waiwin Tara, had his home and exerted a wide-spread influence. (Waiwin Tara is one of the three chief spirits feared by the Miskitos and rules the air, sending hurricanes, etc.) Anris is a few hours' voyage down river, situated on the low banks of the Wangks and flooded during the wet season. The church is a purely Indian church, not only built of native material by native workmen, but also in entire accord with the architectural ideas of the native evangelists—even to the bell tower. As is so often the case, the Indian, lacking the persistence of white people, after an enthusiastic beginning, left the building half finished. Even the missionary and the evangelists were not able to elicit more than vague promises as to the time of completion. This went on for some time, until the good women of Anris lost patience and took matters

into their own hands. They told the men that they were unwilling to worship in a half finished church without walls, where the wind would drive in the rain. If the men could not be persuaded to finish the work as they ought, they, the women, would get material and board up their side of the building; the men might then sit in the rain on their side of the church! The men merely laughed at the women's threats. But the women of Anris are energetic folk. After they had become convinced that neither begging, nor urging, nor scorn would avail, they began to collect the logs floating down river, constructed a raft, took it more than fifty miles down river to the saw mill at Cabo Gracias, bargained with the proprietor for sawing the logs into boards, traded a share of their boards for nails, and were back home with their building material before the men fully realized what was going on. The energetic women of Anris actually succeeded in boarding up their side of the church long before the men succeeded in getting their material ready for the work. But the men of Anris do not like to be reminded of this, their defeat, in the building operations. At the time of the visit of the writer, the work was in excellent condition and the services largely attended.

Bilwas Karma Bilwas Karma is the other filial of Wasla, about fifteen miles across country from Wasla, although it may be again as far by boat from Kum, as the Wangks makes a large bend between the two places. The ride from Wasla to Bilwas Karma may not be entirely pleasant for any one, who does not care overmuch for being "cradled" on a mule's back. One must cross sixteen creeks, every one of them with steep high banks, which strike fear and sometimes terror into the heart of the unpracticed rider and it is easily possible that the poor white visitor may be so stiff from the unwonted

exercise, that he must be helped out of the saddle upon his arrival. The road leads largely over the savannah with its high grass and groups of pine trees and passes Saklin, where a Nicaraguan police officer resides, to whom stray travelers are supposed to show themselves and pay their respects. After crossing the last of these sixteen creeks, the "Indian Cathedral" of Bilwas Karma rises before the traveler upon the high ground of the further side. It is an imposing building, forty-two feet wide, seventy-three feet long, with a bell tower sixty-five feet high. Built in 1928 under the untiring leadership of Bro. Haglund and the efficient technical supervision of a Mr. Schmittberger (born in Tyrol, but having come to Nicaragua from Pennsylvania). It is built in the style of a Swedish town church, has hard iron-wood posts embedded in cement, against the ravages of the white or wood ants, double board walls (although practically all other buildings have boards only on the outside of the scantlings, which are exposed on the inside of the building), a shingle roof and glazed windows. To build a church of this magnitude in the wilderness was no mean undertaking and reflects the highest credit upon the ability of the missionary to lead his men in so persistent an effort, one which is so contrary to Indian habits. It also shows anew the truth of the statement, that "Godliness is profitable unto all things." The Christian population, and even a number of the heathen, labored incessantly at the erection of this fine church building, for eleven months. The mission supplied some axes and rip-saws, and armed with these, the Indian workmen, after a service in the old bamboo church, went out into the savannah to cut the pines and make them into lumber, transport them to the building site and under the command of their leaders, erect the church. The women meanwhile did their share by providing the workers with food, largely in the form of Wabul



Missionhouse, Cabo Gracias



Village Church, Wahamlaya



Part of the Village of Wahamlaya

Plunaya (boiled bananas) and fish. To properly appreciate the magnitude of the undertaking, it may be stated that a building of this kind, erected in the wilderness, if the materials had to be transported from the coast and the workmen paid, would have cost from eight to ten thousand dollars. As it was, there was no more than a \$2000 debt on the building on the day of opening. This represented the wages for Mr. Schmittberger and the outlay for cement, window glass, nails, and hardware. A most praiseworthy achievement indeed! At the time of the writer's visit, the building was still in the process of erection, but the visitors were glad to see the large number of hearers, surely more than five hundred, who crowded the old church building, during the services which were conducted. It was an inspiring sight to see the people, the women clad in all colors of the rainbow, the men in clean white shirts and navy blue trousers come out from between the dark green pine trees on the edge of the savannah and thread their way along the narrow trails toward the church, many of them carrying a bundle of food as a contribution for the workers, so that they might not lack proper nourishment. And then the hearty singing and the breathless attention given to the Gospel message! All of this was a most vivid testimony that God had wrought marvellous things here among these brown children of the wilderness of the interior of Nicaragua and "had made all things new." There was absolutely no community interest in heathen days; every man for himself and nothing for the benefit of anyone else. Now a community undertaking with uninterrupted activity for eleven months! Truly, the missionaries had all reason to rejoice, to thank God, and to take fresh courage for the work, even though they knew that the difficulties would not be absent in days to come. The enemy of souls is assiduously at work at Bilwas Karma as elsewhere, to ruin

the souls of men. But "Ebenezer," hitherto the Lord hath helped! Could be said in view of the fine building.

Further up the Wangks

Toward the end of January and the early part of February in 1902, Bro. Garth, missionary at Wasla, undertook an exploration trip up the Wangks River as far as Kiplapini, a distance of about two hundred miles. He was enabled to preach the Gospel in twenty-one Indian villages, in practically all of them for the first time. As Bro. Garth was himself a member of the Miskito race, he found ready listeners everywhere. Long before he reached the villages, the people had been informed by that mysterious telegraph of the jungle, that the Wasla parson was proceeding up river to preach the "Dawan Bila," the word of the Lord. Frequently, they waited for him on the river banks and if he showed any inclination to pass one or another of the small hamlets (some of them consisting of no more than three to four houses, in each of which several families live) they would call to him: "How can you undertake to pass us by? We too are men and would like to hear the word of the Lord." And so, of course, he felt compelled to stop and hold a service. He had various interesting, even touching experiences, as for example at Balana, where the Vita (village chief), who had met Bro. Gebhardt at the Cape, and had received from him a few small Bible pictures, brought out these treasures, wrapped in a large bandana handkerchief. Bro. Garth had to explain them in detail, and the stories, especially that of the prodigal son, impressed the Vita deeply. It may be remarked here, that Bible pictures are often used by the missionaries on their preaching tours, but one must not take for granted that their meaning is at once apparent to these children of the wilderness. At first they see nothing but splashes of

various colors, and they must learn to see men or animals in the pictures by having the eyes, the nose, the mouth, and the hands pointed out to them. Only gradually do they see what even a white child sees in the picture. Then, however, they become a wonderful aid to the preaching, as do also magic lantern or stereopticon pictures. At one of the river villages Bro. Grossmann had to begin to explain these pictures in this very manner, but they soon caught on, and when on a later evening he showed a picture of the "Good Shepherd" Jesus with a sheep on His shoulders, one of the boys called out in alarm, "Parson, look out, it will bite you!" Sheep are not kept in the jungle and the interested youngster only knew of dangerous beasts such as leopards, panthers, pumas, or deer perhaps and wild pigs. On taking leave from the Vita of Balana, the latter begged Bro. Garth, with tears in his eyes: "Come back soon!" With a thankful heart the missionary returned home after twelve days, during which he had graciously been preserved from harm and had found many open doors.

In 1895 another trip of exploration was undertaken by the brethren Grossmann and Garth under a commission from the General Conference. This again carried them as far as Kiplapini on the Wangks, but also up the Waspuck River from Waspuckta, a tributary of the Wangks, and up the Pispis River to the Pispis gold region, where Bro. Grossmann was very kindly received by a number of the managers of the various gold mines; some financial assistance was given there and more promised. The Miskitos live along the Wangks, while the banks of the Waspuck and Pispis are settled by Sumos.

And while mention is being made of exploratory and preaching tours in the interior, one may mention a trip of Bro. Grossmann on the upper Wangks that was made in April, 1908, beyond the peculiar narrows of that river (called Tilba i. e. mountains Cow or

Tapir), consisting of huge boulders of perfectly black lava through which the river has cut out a deep channel full of dangerous eddies and whirlpools. He reached Bocay, almost the last town on the Wangks in which Miskito and Sumo Indians are to be found. From Bocay, which consists of Ispail Town (Spanish Town, where about ten Nicaraguan families lived, and Upla Town (Men Town, i. e. Indian Town) he proceeded up the Bocay River, a tributary of the Wangks, very similar to the Waspuck River, as far as the low water would allow him to go with his boat. He was kindly received in Winata, the last town reached, where the great Vita (chief) lives. The Vita sent messengers to two of the villages further up stream, commanding the people to come without fail the following morning, to hear the man of God, who had come to them. They came in large numbers, nearly one hundred of them, and a blessed service was held. There were also ten Nicaraguans among the hearers. When the visitor left, he was thanked profusely and urged to come again. The door for work among the Sumo people seemed open; other missionaries, among them the brethren Heath, Wedman and Schramm, have repeated these visits, but the establishment of a permanent work among the inhabitants beyond the Tilba has not been possible thus far, although a certain Filiberto Pickitly, who had learned to know the Lord, and had been baptized at Sangsangta, had gone back to his native Sumo village in the Lagos country and had induced his fellow-villagers to erect an Indian chapel in 1927. Bro. Schramm, of Sangsangta, was then called upon by the people to come and dedicate it, and gladly did so. In order to be nearer the missionary, these Sumos had followed the suggestion of Filiberto and had settled on the lower Lagos River, at a place called Supewas; there this chapel had been built. The place cannot often be visited, and this small flock of Christians in the wilderness is largely

dependent upon the ministrations of Filiberto, who is a devoted follower of the Lord Jesus. He has learned to read the Miskito New Testament, although with some difficulty. Eventually the establishment of a station for the Lagos and Bocay country will be necessary. May God open the way soon, and provide men and means for this promising enterprise.

These travels in small boats on the turbulent upper reaches of the large rivers are often fraught with great dangers. A few years later Bro. and Sr. Grossmann on their way from the Cape after a visit to Bluefields, were caught by a sudden rise of the river not so many miles below Sangsangta. Their boat capsized and they were compelled to seek refuge on one of the many snags (trees, washed down river and lodged in the sand of the river bed). For twenty hours these missionaries were forced to cling to their very insecure seat, which continually trembled beneath them under the onrush of the waters, while the river continued to rise higher and higher. Their boatmen meanwhile tried to reach Sangsangta through the jungle to bring help. The Lord heard the cry of those in such imminent danger and protected them in their precarious position; the snag remained in place until help eventually came, but it was a never to be forgotten experience.

Sangsangta In the meantime the Mission Board had granted permission to establish a station at Sangsangta on the upper Wangks. The brethren Grossmann and Garth were commissioned to proceed up the river with their wives and begin the work. They reached Sangsangta on September 8th, 1907, early in the afternoon, having traveled on the river steamer, which in those days brought supplies to the various gold mines on the Wangks, the Waspuck and Pispis Rivers, but which at present is rotting and rusting away on the river bank at Porto

Cabo Gracias, (and with it the money of the American investors, who once upon a time had had visions of a golden harvest).

The beginning of the work was not very auspicious. The missionaries had rented a house from a Chinese trader living at Puerto Cabo. The police officer, who had meanwhile occupied it, readily relinquished it, for it was large and in a very dilapidated condition. During the tropical rains, which descend in torrents, the tenants, in order to keep dry, were compelled to sit under umbrellas within the house. Early during their stay one of the influential sukias of the neighborhood calmly informed Bro. Grossmann that he might as well pack up and go back where he had come from; as long as he lived, he would see to it that none of the Miskitos would escape him and become Christians! Bro. Grossmann, however, replied that he had no intentions whatsoever of following his advice, for he had come in the name of, and under the protection of the Lord Jesus Christ, to whom all power is given in heaven and on earth! If we are not misinformed, one of the sons of this very sukia was the first from that particular village to ask for instruction for baptism! The writer travelled with this convert (Reuben of San Carlos) for many days, and it would be difficult to find a more willing and faithful helper.

Sangsangta had decreased in size since the first visit of Bro. Grossmann. The Indians had found the many molestations, to which they had been exposed at Sangsangta, irksome, and had moved to small hamlets further up river. These could all be reached by boat, however, and quite a few Indians still remained in Sangsangta itself. The missionaries soon set about the building of a small church. As they found some Creoles living at their new place of residence, who were able to use a saw, plane and hammer, the erection of the simple building proceeded rapidly. It was dedicated to the service of the Triune God on

December 15th of the same year (1907). Not only the Indians took an interest in this festival day, but Creoles and Nicaraguans (Spanish speaking people) likewise. The little bell, formerly in Wasla, sounded forth its invitation. The Liturgy had been prepared in the languages of these three groups, quite in harmony with the daily texts of September second, which had spoken of casting out the net to catch all kinds of fish. Bro. Grossmann opened the doors to the neat, though plain building, in the name of the Lord and the assembled people streamed into the building. Bro. Garth (the first ordained Indian worker of our Nicaragua mission) held the introductory prayer and then addresses in the various languages followed. The report concludes with the observation: "We were blessed with the consciousness of the presence of God and were able to note that the service had made a deep impression, even though some of those attending might not have an entirely clarified idea as to our aims and objectives."

Out-Stations of Sangsangta

Under the faithful labors of the successive missionaries the boundaries of the field have been extended. The out-stations of San Carlos and Asang, with several preaching places, are to be found up river. Down river Waspuck Mouth or Waspuckta, and Wirrapani. At the latter place the writer found one of the neatest Indian chapels in all of Nicaragua. It was a native building, but had squared timbers and double constructed bamboo walls, a mahogany floor and benches. The roof is a real work of art, so neatly were the Attak leaves woven on staves by the women, and so regularly had the men fastened them on the rafters. But the "bell," which invited the people to the services, consisted of a discarded iron hoop of some cart wheel, suspended between two posts, which was pounded with a stick! Since then, however, the

Sunday Schools of America have provided a regular bell and there was much happiness among the people when it arrived.

Asang Some of our able evangelists had been at work at Asang. Adriano Daram and Leo Miller have both done excellent work. In connection with the visitation of 1928, the visitors received one of the most elaborate receptions at Asang: the congregation lined the path from the landing place on the river to the church door, each, young and old, holding a green branch with a red flower. After shaking hands with the visitors, they fell in line behind them and accompanied them into the church. One evening after nightfall, young and old assembled under the starry sky in the yard of the mission house, some of them still holding the torches, which had lighted them on their way. After a period of silence, song after song rose out of the darkness, praising God, who had had mercy on them and had cleansed them from their sin and unrighteousness. A short address and a fervent prayer brought this most impressive impromptu meeting to a close. A new church has recently been built at Asang.

The missionaries frequently call on Dama Robert Frederic, who lives at Aubrayeri, a place on the Honduran side of the river. Seventy-three years old in 1928, he was the last descendant of the Miskito kings and had long treasured the scepter of these dignitaries, a short ebony staff with a small silver crown. The King of Great Britain had once given this scepter to these, his humble colleagues, who were under his protection for so many years. Some years ago Dama Frederic presented it to one of our missionaries in acknowledgment of some service he had rendered him.

At present (1931) Sangsangta with its three filials and two preaching places, has a total of 1299 souls under its care, 438 of whom are communicant mem-



Interior of Bilwi Church



Miss Kreitlow Entertaining Friends



Christian Sumo Indians

bers of the church. It is a very well organized station; a new church has been built, under Bro. Wedman's leadership, which has board sides, glass windows and a solid roof. The services are well attended, the singing is better than in almost any other Indian congregation. During Bro. Schramm's service there, the people would gather on the night before the large festivals of the church, and with their lighted pine torches, would fill the square in front of the church and sing hymn after hymn in praise of their Redeemer. What a tremendous difference twenty years of mission work have made! Formerly these festivals would be celebrated with drunkenness, revelry, the shooting of guns and firecrackers, lascivious dancing, fighting, and not infrequently end in some murder. Yea, the Gospel of our Lord Jesus Christ is a power of God even among the Indians of the upper Wangks.

A Delegation On Monday, February 20th, 1922, of Sumos Bro. Schramm, the missionary of

Sangsangta, returned from a visit to Asang, the westernmost out-station of Sangsangta. He had administered the Holy Communion there, as Asang was in charge of an unordained evangelist. At San Carlos he had heard of the arrival of a number of Sumo men (about a dozen men and some boys) from the Waspuck. They had been disappointed at not finding the missionary at home and thought of returning without seeing him, but Sr. Schramm encouraged them to wait. So they were still at Sangsangta when he arrived. They soon presented themselves at the mission house and approached the missionary with their usual greeting, "Parrasta!" ("How are you.") They were under the leadership of their Alcalda, whose name was Nelson, but who was also known on the Waspuck as "parson." He acted as spokesman and told Bro. Schramm that they had

come from Musawas on the upper Waspuck, had built a prayer house, and wished him to come and dedicate it, for they desired to be taught how to worship God. Bro. Schramm was delighted by this request. Easter was near, however, and he could not go with them at once. He gave them a cord with twenty-one knots and told them to untie one each day, and on the day when the last one would be untied, he would meet them at Waspuckta, whence they were to take him up the Waspuck to their homes at Musawas. On the appointed day he found some men awaiting him with a boat at the place they had agreed upon, and the voyage was begun.

Up the Waspuck It is a long voyage from Waspuckta to Musawas. Strong men, not too heavily loaded, can make it in four and a half days; five days are usually necessary. The Waspuck is a much smaller river than the Wangks into which it flows, but deeper, with higher banks and full of rapids and falls. The writer counted 62 such rapids between Musawas and Wailaka. The first one of these falls above Waspuck Mouth, is the beautiful Yahuk, a little Niagara; another is called Sapakitang, in which more than one traveller has lost his life. The travelling companions of Bro. Schramm were serious and helpful men and brought their charge safely to Musawas, where the entire population was lined up on the river-bank to receive them. The visitor was led into the guest house with the utmost respect. This guest house had been built for him next to the church. All of it was enclosed in a picket fence about seventy-five feet square, which must have cost an immense amount of labor, as the Indians had no nails, but were compelled to fasten the individual pickets with Lianae.

At Musawas After a little rest, the men and some women came to call on the visitor and his traveling companion, Letario. They brought provisions of all kinds, so that their guests should not lack any good thing. Then they wished to hear the "Jesus story." Bro. Schramm gladly taught them, using large picture rolls, which he had received from American Sunday Schools. They seemed never to grow tired of listening, but learning and remembering were new tasks for these children of the hill country. Sometimes they would come late at night to ask, what it was that they had been taught during the day; they could not remember. One reason for this no doubt was to be found in the language difficulty. Bro. Schramm had to teach them in the Misquito language, which is very imperfectly understood by the women and is a strange tongue even for the men. So the missionary had to exercise patience and have them repeat, sentence by sentence, over and over again, until they could understand and remember. He stayed with his eager pupils for two weeks, and most of them could repeat the Lord's Prayer in Misquito: Yawan Aisa Hevenra sma ba, etc. They had also learned some hymns: Rarakra Tara Nara sa (The Great Physician Now is Near); Yang Godki Lamara (Nearer, My God, to Thee), and the New Testament benediction.

Sunday, March 19th, 1922, was set for the dedication service. The church was a building of 25 by 39 feet, erected in the Indian style with Attak leaves on the roof, bamboo walls (without windows at first), a door on the east and one on the west, and a floor of split palms. It was furnished with twenty-one plain mahogany benches and a table, showing rather pitiful attempts at ornamentation. The population, full of expectancy, gathered in front of the meeting house and Bro. Schramm proceeded in the usual solemn manner, opening the door and dedicating the build-

ing, which these people, groping after the light, had erected to the glory of that God, whom they knew not as yet, but whom they sought. It was a very impressive service, even though the number of people was not very large: twenty-eight men, thirty-two women, and thirty-one children. In the afternoon there were also some people from up river. The missionary retired for the night with a glad and thankful heart.

God Hath Spoken

Some of the Musawas folk had first heard something of the Lord Jesus from Bro. Garth and Bro. Heath. They then lived at David Ta, further down river, and these brethren had stopped for short services in traveling to or from the mining regions. But this had been years before. How had this interest in the Gospel been awakened all at once, when it had not formerly impressed them? The Lord had spoken to them in a language that they would understand, as in His mercy He had spoken to the Wise Men of the East through the constellations in the heavens. Dama Nelson, their leader, had not been a good man. He was Alcalda, he was called "parson," but he had often played sukia and terrorized his neighbors through his sorcery and had robbed them by means of it. But some months before, he had fallen ill and his illness had become so serious that he had lain unconscious for three days. In this state of apparent unconsciousness, he had had visions; he had seen a man in white garments, telling him that his behavior was displeasing to God. If judgment were not to fall upon him, he must become a follower of Jesus. Thereupon he had deliberated with the men of the village and the erection of the church had been the outcome, and after that the delegation to Sangsangta, and the invitation to the Sangsangta Parson.

"Demas"

When the missionary left, they begged for a teacher who would live in their midst. This request was forwarded to the Provincial Board at Bluefields together with the wonderful story of their awakening. The Board sent a young man, named Demetrio Leandro to Musawas and the people received him with great joy. Leondro was earnest and able and did successful work. The writer met some men at Musawas, who proudly showed the books which Leandro had taught them to read. Bro. Schramm paid a number of visits to Musawas and in connection with these baptized more than 200 people young and old. But Leandro forgot to watch and to pray, and the powers of darkness overcame him anew, and he fell into sin. At first this remained a secret, but there is nothing hidden, which shall not be revealed: his sin found him out, he had to be dismissed from the service and went to San Pedro, where he found employment in the service of the mining company. He showed no visible signs of repentance, but the merciful God had mercy upon him and sent a messenger to him in a vision, admonishing him to repent, otherwise the sword of judgment would have to be used against him. This happened three times, but Demetrio showed no signs of repentance. Adriano Daram, his successor in the work at Musawas, went out to see him and pled with him to return to the Lord and seek forgiveness and also to show his sincerity to the people by openly confessing his sin. Demetrio was already seriously sick; he listened to the pleadings of Adriano, but then turned away and exclaimed: "It is too late!" And one, who had begun in the spirit and in the ways of the Lord, ended in the flesh, as far as men could see, and went out in darkness—a Demas of the Sumo-country.

A New Leader

Under the leadership of Adriano Daram and with the help of Dama Nelson, who had become a helper in the church, the

scars which had been made through the falling away of one who had been destined to lead the people in the way of righteousness, gradually began to heal. The writer was permitted to baptize three women and the three children of one of these. They had been instructed by Adriano and were examined by the visiting missionaries. The Holy Communion was then celebrated in that rude building, more than 100 men and women, who five years before had been living lives of terror under the domination of the *sukia* and the fear of the host of evil spirits, drew near to the table of the Lord. The writer has hardly ever before, or after, been so deeply impressed by the truth of the scripture statement, that "the Gospel is a power of God unto salvation for all those who believe." The Grace of God moved the hearts of that communion assembly and we went out of the church with the impression of the nearness of the living God in our midst.

Faithfulness Unto Death

In 1928 Bro. and Sr. Bregenzner were called to Musawas as the first white resident missionaries. With characteristic energy and devotion they threw themselves into the work. A new mission house was built under the leadership of Bro. Bregenzner. It was built entirely of native materials by native workmen and was a formidable undertaking. Side by side with this outward activity went the spiritual work. Bro. Bregenzner was much burdened with the yearning for a deeper work of grace among these people, and forgetting self, he took up the fight against the evil one and sin in every form. And the Lord granted him souls. But the enemy of souls also stirred up enmity and hatred among some of those, who loved the world more than the Lord. Then came the Sandino movement of 1930, which disturbed the Indian population of interior Nicaragua tremendously. More

than once practically the entire population fled into hiding into the jungle. Once the missionary and his family also accompanied them. When, after they had returned, a new alarm was sounded, he sent his dear ones (wife, mother-in-law and two children) into the forest with the Indians, but he himself courageously remained behind with a few Indian men, and when Sr. Bregenzer pleaded with him to come with them, he merely replied: "God Omnipotent is still living!" The ways of God are mysterious and far beyond the comprehension of mortal men. On the following day a band of Sandinistas appeared in the village under the leadership of the depraved Pedro Blandon. They took Bro. Bregenzer captive and when he attempted to speak to them of the Gospel, or read out of his Spanish New Testament, they howled him down. On March 31st, 1931, they led him to one corner of the mission compound and murdered him in cold blood by cutting at him with the machette. So this devoted and self-forgetful missionary gave his life in testimony of his faith and became the first martyr of the Nicaragua mission, after eighty years of Moravian work in the country. And Musawas became the hallowed spot of the mission among the Sumos. "The blood of the martyrs is the seed of the church." May that prove to be true in this case also and may all the Sumo people near and far, seek and find peace in the precious blood of Christ, the Lamb of God, whom our brother loved so, and whom to serve was his delight.

Guided by the Sumos from Tuberus, devoted men, Sr. Bregenzer with her family found her way to the coast, and to Bluefields and eventually back to the United States into safety.

Musawas, at the time of Bro. Bregenzer's death had a membership of 330 souls with a Sunday School enrollment of 210. Its influence was felt along the entire Waspuck River and reached out to the Lagos

and Bocay, wherever Sumos lived. It is quite uncertain today how soon it will be possible to take up the work again. In God's good time, however, the Gospel of salvation will be preached anew in this beautiful hill country, so free from the climatic conditions of the coast region. May God watch over the shepherdless flock in His loving kindness and keep them in the way of life!

The Kruta District The newest undertaking of the Nicaraguan mission is the work in the Kruta district, north of the Wangks River, partly on Nicaraguan and partly on Honduran territory. Kruta is the name of an entire group of villages, which has been an objective point for many years. The first fruit from this district was a woman from Kaurkira in Honduras, who was baptized at Cabo Gracias a Dios by Bro. Gebhardt on July 26th, 1908. A filial station has been established at Wahamlaya on the coast, but on the south side of the Kruta River, and a native evangelist was put in charge, but the soil seemed stony ground for the work of the mission. After a period of interest, about 1908, when people from Kruta repeatedly made the journey of three days to Cabo Gracias to hear the Gospel, a certain lethargy settled upon the people of the district, and visiting missionaries were not received with any signs of welcome. They went from house to house to invite the people to the services, but few found it worth while to follow the kindly invitation.

But about 1926, the Spirit of God again moved their hearts. The services at Wahamlaya were better attended and Bro. Grossmann was visited by delegation after delegation, whenever he travelled in the district, begging for teachers and preachers. Sr. Anna Kreitlow, the first American single sister to enter the work in Nicaragua, who had done nursing and medical work at various stations—especially at Was-



Three Sumo Women of Musawas



Evangelists House at Asang



Children of Sharon

la—felt moved to accept an appointment to Wahamlaya, to work there side by side with a native evangelist as the only white person in the neighborhood. The Lord opened her work and opened many doors. Then Bro. and Sr. Heath, who had been compelled to retire from the work in Nicaragua some years before, because of ill health, volunteered for service in the Nicaraguan mission again, with a special request that they be permitted to start a new work on Honduran territory in the Kruta district (Wahamlaya is under the jurisdiction of Nicaragua). Their self-sacrificing offer was accepted and they had just begun the erection of the station buildings at Kaurkira, when the renewed Sandino activities, which disturbed the entire Wangks county (1930 ff.) compelled them to retire to Bluefields, in Nicaragua early in 1931. May God graciously open the way back into this field, which now seemed so ripe for the harvest and the garnering of sheaves into the granaries of the Kingdom of God!* Faith is assured that He will do it in due time, for Christ died on the cross of Calvary for the people of the Kruta district also, and they also are to be brought to Him to glorify His name.

Schools The workers of the Nicaraguan Mission, true to Moravian ideas and ideals, endeavored to build a school beside every church, and have evangelization and education go hand in hand from the very beginning. Conscious of the fact that education in itself will save no soul, but also of the fact that a truly Christian church life cannot prosper without the work that a Christian school is supposed to accomplish, a mission school was organized at Bluefields as soon as the first missionaries had made their homes there. Bro. Lundberg was the first teacher, and as the Miskito language was not a liter-

*In September of 1931, Bro. Heath returned to Kaurkira; may God keep him safe amidst many dangers.

ary language then, and as the population of Bluefields was almost entirely Creole in character, a people who have adopted the English language as their "mother tongue," and furthermore, as the Miskito Indian state of those times was under the protection of England, the language of the school was English. English school work has continued to be of importance during all these years. English was taught in the schools, not only in the Creole towns, but to some extent also in the Indian villages until 1894, when the Miskito State was incorporated into Nicaragua.

Since our missionaries also realized that English was not the native language of the Indians of the coast, and knew that the Gospel will not penetrate into the inmost recesses of the human heart, and will not become a part of the very fibre of any people, unless it can be preached to them in their native tongue, they taught reading and writing in the Miskito language likewise in all the Indian schools. Yea, they made that language the foundation of the Indian work. A battle has constantly been waged over this question by the missionaries and their Indian wards. So many of them, not realizing their best interests, which the missionaries tried so faithfully to serve, have assailed this policy, for "what is the use of teaching children something they already know?" And they certainly knew the Miskito language! But in spite of all sorts of insinuations and accusations, the mission has adhered to its course and has established a Miskito school beside every Indian church. These schools are taught by Indians, or Creoles, and some of them at least do very excellent work, especially where the missionary himself is also a teacher in the school.

The difficulty of establishing an efficient school system without adequately prepared teachers became, however, more and more apparent, and out of this need and the desire of the young people in our Creole

congregations for a higher education, the Junior High School of Bluefields has developed. This has done most excellent work, and has, in addition to offering opportunity for a higher education to a larger circle of our young Creoles, furnished a number of very efficient teachers for our day-schools. The writer observed their work outside of Bluefields at Tasbapauni, Bilwi, Cabo Gracias, etc.

Our school work had to face a severe crisis about the year 1900. The government of the state of Nicaragua, into which the Mosquito State had been merged some years before, demanded that the Spanish language be made a part of the curriculum. This was a natural move on the part of a state, whose official language was Spanish, and seemed a reasonable demand, to which the mission did its best to accede. But not long after this, the government demanded that all of the instruction in all of our schools be given in the Spanish language exclusively. The mission was not prepared for this and was therefore unable to fulfill the demand. The mission schools on the entire coast had to be closed, and remained closed for a period of ten years. As the mission schools were replaced by government schools only in very exceptional cases, and the teachers of those schools were seldom in accord with the moral and religious aims of the mission, these ten years brought disastrous results for the younger generation on this mission field.

Permission was obtained to open our mission schools after ten years. In order to place the school work on as efficient and unified a basis as possible, a Superintendent of Education was called in the person of Bro. Cruickshank, of Bethlehem, Pa. Bro. Cruickshank had been in religious education work in Bogota, South America, and was familiar with the Spanish language. He paid a visit to Managua and in an interview with the government officials, agreed on a definite policy for our schools. The prospects

seemed bright. The desired support in workers and money was not available, however, and the promising experiment had to be abandoned after a few years.

Since then the schools have been carried on as best they could. For a while an attempt was made to train teachers in the United States; some attended Clemmons School in North Carolina, and the various Teachers' Colleges and Universities in the United States. Although these young men returned with a splendid education, they found it very difficult to adapt themselves to the conditions in the mission schools in Nicaragua and therefore the results have not been wholly satisfactory. Accordingly this experiment had to be abandoned also. The Bluefields Mission High School has furnished a number of very good teachers. Some teachers were called from the West Indies and the majority of these have rendered satisfactory service (the writer remembers Miss Smith's fine school at Pearl Lagoon with a great deal of pleasure). A number of these teachers have developed into able missionary workers and have been ordained to the ministry. Suffice it to say, therefore, that the school question has not yet been satisfactorily solved in the Nicaraguan mission field.

Evangelists The mission requires evangelists as well as teachers. Although some of the teachers have and do develop sufficiently to be entrusted with the larger responsibilities of evangelistic work, and can be placed in an out-station, or an affiliated congregation, their training is not quite adequate for this work; and yet, there can be no question but that the evangelization and the pastoral care of the small Indian churches will have to be carried on by native workers. The aim of mission work is, after all, the creation and development of a native church, self-supporting and self-propagating. This can never be accomplished by foreigners. Our school policy

will, therefore, have to shape itself firstly into further developing our existing Creole school work. The purpose of this work will be to provide a High School education for such of our young Creole people as need this education, especially the sons and daughters of our native evangelists and missionaries, and to provide the proper teaching for the teachers and workers among the Creoles.

There is, in the second place, an imperative need for a training school for the workers among the Indians. These young people have hitherto been practically shut out from all regular school training because of the language difficulty; few, if any of them being able to satisfactorily cope with the English. Bluefields is not the best place for the education of these Miskito and Sumo people. The last General Conference of the Mission (1928) resolved to make another attempt to solve this difficulty by deciding upon the creation of such a rudimentary training school at Yulu, under the supervision of Bro. Danneberger, and if the need cannot be adequately met there, at Quamwatla under the care of Bro. Newton Wilson. The former was inaugurated with an enrollment of four young men and has given promise of good results. A summer school for native evangelists has been carried on at Wasla in the meantime, and has been of great benefit to them. The question of lodging and food for the students has been solved at Wasla in an admirable way. Bro. Haglund, of Wasla, has known how to arouse the people's interest in this work and so has made the summer school possible.

The Spanish language, the official language of the country, ought to receive a much larger place in all this teaching and training, than has thus far been the case. All our young people ought at least to be able to read Spanish, in addition to their mother-tongue. Our mission schools ought not to overlook this even

though they may feel that this particular branch of the curriculum should rightfully be taken care of by government-schools.

Industrial Training Our mission is in need of an industrial school with provisions for some agricultural training, in addition to the training schools for mission helpers. Although all of our people can easily provide sustenance for themselves and their families since the tropical soil and climate produce fruit and vegetables without much effort on the part of the natives, it has been difficult for them to acquire any ready money. And yet, as the Christian community life develops, it becomes evident that the very primitive clothing of heathen times, must be replaced by neat and becoming garments. It is also soon learned that a truly Christian family life cannot be carried on in the open shelters of the olden days, for a Christian family needs a house, which is a home, and that cannot be unless the house has walls and is divided into more than one room. Christian home life also brings the need of less crude ways of living: some furniture is necessary. The old heathen house knew nothing of this at all. Some kitchen utensils in addition to the universal iron-pot; plates, cups, spoons, etc., needles and thread are needed by every family. All of this requires money and money cannot be earned unless the men leave their homes and families for long periods, while they do service on the rivers by transporting passengers and goods to and from the interior, or while they work in the turpentine or mahogany camps; or hire out on the banana plantations. Such service away from home not only exposes men and girls to very great temptations and becomes a snare and a stumbling block for many of them, but likewise places much hardship and temptation in the way of the families left at home. The need, therefore, exists to find some ways and means,

by which the men can earn money at home or at least near enough, so that family life need not be disrupted for such long periods of time.

Efforts have been made to provide some training along this line at Wasla on the upper Wangks; to teach the men how to handle a saw, hammer and plane, to build cedar chests, which are a necessity as soon as they wear clothing other than tunu cloth, for the cockroaches make short shrift of anything that is not safely stored away. Camp-chairs, tables, settees, benches have been manufactured very well. The familiarity with, and the possession of a few tools will be an incentive to erect better homes. The aim has been to create an understanding for this, teach a few "handy" boys and men, and let these go back to their villages and instruct others.

Instruction in the making of shoes has also been provided, and Bro. Haglund has experimented with the tanning of hides, to provide leather for the shoemaker and the saddle-maker. Sisal hemp and cotton are easily raised, and the making of twine might employ some of the people. All efforts along this line have been, in spite of the sincerity and industry of the missionaries, only desultory and the need for systematic work is great. Carpentry—practical carpentry—might be taught by employing a provincial carpenter, who would be in charge of all building and repair work. He might employ a number of apprentices and work at various places during the dry season, and manufacture doors and windows and furniture during the rainy season,—this establishing a sort of travelling school.

Teaching the Women The wives of practically all the missionaries have organized sewing classes for the women and girls and have taught them how to make plain garments for themselves and their families. In each missionary home

at least one girl at a time receives training in cooking, the care of children, and in household management. These girls have often married native teachers and evangelists and their homes, which the writer has seen in his travels, testify in praise of the training that these girls have received. Sr. Kreitlow, at the advice of the writer, has taken one or two of the Indian girls into her home in order to train them to take care of themselves properly, and to learn how to give first-aid in sickness. These trained girls are of course, to take their teaching into the villages, from which they come. Much practical education has already been carried on by the mission in this way, but the need for systematic work along all these lines is imperative.

Literature A literature, even if it be of the most rudimentary kind, is necessary if school work is to be carried on. Books of every kind and description were available for our Creole schools. But the Miskito language had never been reduced to writing and the Moravian missionaries did pioneer work in this matter. Bro. Grunewald, one of the early missionaries, was especially gifted along these lines. Most valuable aid was given to him by Bro. Blair, a Jamaican teacher, who had been called to Bluefields and Pearl Lagoon. They made collections of words and phrases, which Bro. Grunewald then systematized. The first literary work in the Miskito language was the translation of the Calw Bible Stories by Bro. Grunewald. A primer for school use was also written. Next followed a translation of the Gospels and the Book of Acts by Bro. Grunewald, with the collaboration of Bro. Blair; it was named *Dawan Bila—the Lord's Word*. Bro. Ziock provided a Miskito-English Dictionary and Bro. Berkenhagen wrote a small grammar. A church hymnal followed later, containing several hundred hymns, mostly transla-



A Native Saw Mill



Nicaragua Tarpon



"Tiger" (Leopard) Skin

tions of German and English hymns, and also a few Gospel hymns by the brethren Sieboeger, Ziock and Berkenhagen. A number of liturgical formulars were appended. There also has been provided a book of Old Testament selections, including a number of the Psalms. It is known as: Blasi Nina, i. e., From the Beginning. A kind of devotional manual for daily use is likewise available and bears the title: Yu bani dukia, i. e., For every Day. All these books were printed at Herrnhut and did excellent service for decades.

In recent years the Lord gave the mission another laborer, whom He had endowed with extraordinary linguistic gifts, Bro. George R. Heath. He made himself thoroughly acquainted with the Miskito language and, although making use of former translations, made a new translation of the entire New Testament in "classical" Miskito, so that the Miskito churches now have the entire New Testament in an excellent translation in their own language. This was published for the use of the mission by the American Bible Society. Bro. Heath has also published a new grammar and vocabulary of the Miskito language, which is extremely valuable for our workers; the only book of this kind in existence for the use of students. Bro. Hamilton has published a Passion Week Manual in Miskito.

Medical Work Moravian missionaries throughout the eighty-two years of the history of this mission, have rendered very valuable services along medical lines. The early missionaries had no specific training beyond such rudimentary teaching as the Mission College at Niesky was able to provide. They nevertheless effected some marvellous cures with the simple homeopahtic remedies at their disposal. In later years, however, some of our brethren have received special training in tropical medicine, for the most part in short courses, in the German

Institut für ärztliche Mission at Tübingen, Würtemberg, and especially at Livingstone College in England. Extremely valuable and beneficial work is being done in helping the sick and these brethren have a long series of consultations whenever they visit a station, for there is much illness among the people, and they are exceedingly ignorant in hygienic matters. When the missionaries ask them what ails them, they seriously give the most ludicrous answers. Some of the sukias have a limited knowledge of medicinal plants and their use, but this is so wrapped up in their abominable sorcery that more harm than good is often done. One of the great needs of the work is a small hospital, centrally located, adequately equipped, and in charge of a fully qualified and trained physician. This latter requirement is happily, soon to be met, for one of our young men has recently graduated from one of the best medical schools in the country and is now taking his practical training in a hospital in Honolulu; he has offered himself for work in Nicaragua. May God move the heart of some person, or persons, to whom He has entrusted large means, to provide a building and the equipment for this much needed work. Medical missions are not only an unspeakable boon to the Indian population of Nicaragua, but also one of the most efficient way-makers of the Gospel of our blessed Saviour among men. Medical missionary work is serving God and man in a two-fold capacity and may ask for a two-fold blessing from the Lord of the vineyard.

The Future And what of the future? Not all the problems have been solved, which confront the work, as we have indicated above. In addition there are the questions of our relationship to the Ladino population and the Catholic church; the interference of the Anglicans and the Adventists in our work by starting rival organizations, where such riv-

alry will only mystify and bewilder the simple people among whom we work, and break down Christian solidarity and morale. And there are other questions, which will call for an answer. But the future is in the hands of the Lord, Whose wisdom is sufficient for all these problems; we may safely leave it to Him. If we only hold ourselves in readiness to follow, where He leads.

The Nicaraguan mission is for the moment under a cloud; the cloud of the prevailing unrest and the consequent insecurity of the country. This cloud will pass away again under the gracious leading of our blessed Lord, and new advances will again become possible. There is still much land to be possessed: among the Miskitos of the Kruta region of Nicaragua and Honduras; among the Sumos of the Waspuck, the Lagos and Bocay country; and beyond these among the still more primitive and neglected tribes of the interior. May God awaken the sense of duty and of privilege among us anew in view of these splendid opportunities and the tremendous need of these benighted people for the blessed Gospel of our Lord Jesus Christ, Who is able and willing to save to the uttermost all those, who come through Him to God. His is the work and the leadership; ours is the privilege of becoming co-workers with Him and of sharing in the joy of the harvest and His eternal glory. May the Moravian Church prove faithful in that, which is much, and in that, which is little and thereby glorify His blessed Name. Amen.

APPENDIX

STATISTICS OF THE MORAVIAN MISSION
IN NICARAGUA

For the Year ending December 31, 1930

Condensed from the Annual Statistical Report of the
Superintendent, the Rt. Rev. Guido Grossmann

Congregations and Districts	Communicants and Baptized Adults	Baptized Children and Others	Members under Discipline	Total	Sunday-School enrol- inc. Staff	Day-school enrol- inc. Staff
Bluefields, with 2 Filials and 4 Preaching Places.....	860	1175	26	2061	1034	338
Pearl Lagoon, with 2 Filials and 4 Preaching Places..	538	833	13	1384	503	195
Karawala, with 2 Filials and 1 Preaching Place.....	194	298	21	513	275	62
Quamwatla, with 4 Filials..	515	763	18	1296	335	26
Haulover, with 3 Filials...	273	343	6	622	307	
Yulu, with 4 Filials and 1 Preaching Place	457	802	30	1289	550	76
Bilwi (Puerto Cabezas-Brag- man Bluff) with 2 Filials and 1 Preaching Place...	266	582	9	857	403	57
Dakura, with 2 Filials and 1 Preaching Place.	288	498	23	809	239	44
Sandy Bay, with 1 Preach- ing Place	311	434	9	754	265	47
Cabo Gracias, with 3 Filials and 3 Preaching Places..	240	282	2	524	498	150
Wasla, with 2 Filials and 1 Preaching Place	639	853	47	1539	1018	92
Sangsangta, with 4 Filials and 2 Preaching Places...	438	799	62	1299	572	109
Musawas	105	166	25	296	188	62
Totals, 1930	5124	7828	291	13243	6187	1258

ADDITIONAL STATISTICS

Stations	14
Filials	30
Preaching Places	19

63

All of these places have their own church or chapel except the following Preaching Places: Boom Sirpi, in the Bilwi District; Klupki, in the Cape District; and Krink-Kringya, in the Sangsangta District.

Foreign Missionaries, Ordained	9	
Wives of Missionaries	8	
Unmarried Sisters	2	
		<hr/>
		19
Native Ministers, Ordained	5	
Wives of Ordained Native Ministers.....	4	
		<hr/>
		9
Native Evangelists and Assistants in Preaching....	66	
Other Native Helpers, Male.....	161	
Other Native Helpers, Female.....	103	
		<hr/>
		330
		<hr/>
		358

That a work of such magnitude requires financial support of considerable amount is self-evident. The annual budget of the Nicaraguan Mission in recent years, has called for appropriations of no less than \$40,000 per annum. The churches of the American Provinces, North and South, have thus far faithfully provided for these needs, and there is much reason for thankfulness.

Self-Support The Nicaraguan Mission has also made good progress in the matter of self-support. Practically all of the chapels and even some of the large churches (as that of Bilwas Karma) have been erected by the native congregations themselves, even though in practically every instance some outside aid has been given by way of encouragement. The school-houses and dwelling-houses for the teachers and evangelists have also largely been provided by the native congregations at their own expense, whereas the churches at the principal stations and the dwellings of the foreign missionaries are erected by the Mission. In the larger congregations, however, as at Bluefields, Pearl Lagoon, etc., these buildings are kept in repair by the local congregations.

In addition the native congregation usually clears a plantation for their teachers and evangelists, and pays nominal school-fees and what is called "congregation-cash," as annual contributions toward the support of the native workers, who are, of course, mostly

of their own race. Even though these contributions naturally are not nearly sufficient for the entire support of these workers, and considerable additions have to be made from foreign sources, they form a first step in the direction of the ultimate goal of all missionary work: a native church, self-supporting and self-propagating. The foreign workers, as well as the manifold requirements of the work in general: training, out-fitting, travelling of missionaries and native workers, their support in times of sickness and of old age, are entirely provided by the gifts of the churches in America and the income of the Society for Propagating the Gospel Among the Heathen. This requires, as stated above, a sum of approximately \$40,000 annually. The future may require an even larger amount if the work is not to be crippled, but is to make use of the opportunities that present themselves for extension and for internal progress. In addition we have to look forward to a rehabilitation of the work after the recent disturbances in the country, in which Bro. Bregenzer lost his life.

Conclusion We have indeed every reason to be thankful to God for what our workers and representatives in the field have been able to accomplish under His blessing. We hope and pray that there never may be a lack of those among us, who realize the glorious privileges of sharing by personal consecration, and by their gifts, in this splendid work. The work is abundantly worthwhile, as is demonstrated by the many thousands of souls that have been rescued from a life of degradation and terror and have been led into the glorious fellowship of Jesus Christ, our and their Redeemer. May the work go forward under His direction, until the goal is reached, which He has set, and until every knee shall bow and every tongue shall confess that He is Lord for ever and ever!







